The American Missionary

Vol. 82. No. 8 September, 1928 New Series, Vol. 20. No. 8

Editor
SAMUEL LANE LOOMIS, D.D.

Associate Editors
AUGUSTUS F. BEARD, D.D. HERBERT W. GATES, D.D. GEORGE W. HINMAN, D.D. WILLIAM W. LEETE, D.D.
REV. HENRY S. LEIPER REV. HARRY R. MILES

Contributing Editors
CHARLES E. BURTON, D.D. REV. WILLIAM F. FRAZIER MISS STELLA M. JORDON
HOWELL D. DAVIES, D.D. ERNEST M. HALLIDAY, D.D. MRS. JOHN J. PEARSALL
FREDERICK L. FAGLEY, D.D. REV. C. H. HARRISON REV. HERBERT D. RUGG

Business Manager
TRUMAN J. SPENCER

A Parent's Part

AT the call of the school bell, we all come flocking home, bringing our youngsters with us. Summer hotels promptly close their doors; myriads of cottages and camps scattered over the hills, through the woods and along the shores are padlocked and shuttered to wait through months of silent solitude for next year's merry makers; while boats, trains and motor cars are filled to overflowing with sunburned passengers.

One is loath to exchange the freedom of nature's intimate companionship amid forest greenery, sparkling waters and purple hills for the confused noise of city streets and all the humdrum ways of everyday. But the demands of education are imperative. Our boys and girls have life to face. One would better not live at all than grow up an ignoramus. The preparation period is very brief, we cannot let them lose a single day.

A good school renders a two-fold service. It feeds the intellect, it also develops and disciplines the will. At school your child learns that engagements must be kept, rules obeyed, duty done, authority respected and tasks, however hard and irksome, carried through to the finish. These are supreme lessons, without them there is no successful living. But when a parent attempts to put over upon schools the entire responsibility for training his child that man makes a capital mistake. Certain fundamentals for education are distinctly home products. They antedate even the kindergarten. Such, for example, are speech, manners, behavior and—above all—the habit of obedience. If a teacher is to do creditable work, she must have at the outset these great, homemade essentials to build on and she needs throughout the entire school period the parent's steady support. Every failure on his part increases the difficulty of her task. How often one hears from teachers the pathetic complaint that so many of their pupils have never "learned to mind." The headmaster of a famous private school recently remarked in our hearing, "We should have very little trouble with our boys if it were not for bad home influences. We have, for instance, a rule that every lad here may have just so much pocket money to spend and no more. Now what is to be thought of a mother, who, knowing that regulation perfectly well, persists in sneaking extra five-dollar bills into her son's letters?"

In view of these things, we respectfully suggest to fathers and mothers now, when the schools are opening, that they take time for a heart-to-heart talk with themselves about their personal part in the education of their small people. To promote in a child the habit of prompt, cheerful obedience to rightful authority is a great achievement. It can never be accomplished by the irritating practice of scolding, nagging and bluster nor by the easy-going plan of "loving your child to pieces" and leaving him to do as he pleases. Home discipline to be effective must be robust. Unyielding firmness must go hand in hand with unfailing kindness. You must be courageous, faithful, good tempered and considerate. You must teach by example as well as precept; and your discipline must lead upwards towards freedom. All this will cost continuous patient, painstaking effort; but great shall be your reward. The child who has early learned to obey father and mother will later be able to obey himself, and to hold to his own ideals despite the downward drag of a self-indulgent generation.

A Fountain of Gold

By SAMUEL LANE LOOMIS, D.D.

BEFORE reaching the close of my editorial service, which comes in December, I want to share with the readers of this magazine a single page from the life of the late Josiah Strong; for now, a dozen years after his passing, an experience which he related in strictest confidence may properly be told.

Dr. Strong, as all who knew him must agree, was a veritable prince in the Kingdom of Home Missions. It would be hard to name another man of the last half century whose personal influence has counted for more than his in the furtherance of Christianity's great task in America—the building of the New Jerusalem upon our free and fertile soil.

For this high leadership he was well equipped. In his veins ran the blue blood of devout ancestry: the finest New England stock transplanted to the Western Reserve and further developed there by the discipline of Ohio's early pioneer life. He was born and reared in a home where knowledge went hand in hand with faith, and intelligence with prayer. His college, the Western Reserve, though small at the time, was one of the best in the country in the quality of its teaching and the maintenance of lofty standards. He possessed rare native gifts, a powerful intellect, a glowing imagination, a quick perception of beauty, a warm heart, a sensitive conscience, a wealth of enthusiasm and a lively humor. He was profoundly interested in people, in things, in events. Every sight had a meaning for him and every voice a message.

He thought that each of the pastorates of his early ministry was so ordered and arranged as to prepare him for what he believed to be his great life work. At Hudson, Ohio, his congregation included the students and faculty of the Western Reserve College, a critical, exacting audience, sensitive to his defects and appreciative of his virtues. "There," he used to say, "I learned to write. I never preached a sermon in that pulpit which was not the very best I could do at the time."

At Cheyenne, South Dakota, in its early days, he encountered the rough, wild life of a frontier mining town, where every place of vice was wide open. There he rallied about him the conservative and Christian forces of the city and under his leadership every disreputable place was permanently closed and the town made orderly and respectable. At the fine, old First Church of Sandusky, Ohio, with its noble traditions, its wealth and its generosity, he came in contact with the missionary problem from the viewpoint of the giver and supporter.

As Superintendent of Home Missions for Ohio, he acquired an intimate knowledge of the work as it is actually carried on at a hundred points of city, town and countryside throughout that great state; and finally on the crowded sidewalks of Vine Street, Cincinnati, he found himself face to face with the problems of the modern city in their acutest form.

Out of such preparation came that series of remarkable books upon social and religious subjects, the first and greatest of which, "Our Country," has been styled "The Uncle Tom's Cabin of the Social Movement."

It was my own great good fortune to be intimately acquainted with Dr. Strong at the time "Our Country" was getting itself written. I knew him first as my home missionary superintendent and a little later, after he had come to Cincinnati, as my nearest neighbor and big brother in the ministry. In those days, he did me the honor of reading over to me chapter by chapter the manuscript of his unfinished volume, his object being to see how his facts and arguments impressed another mind. I was asked to offer criticisms and suggestions, which, of course, I could not do. I did, however, supply what he wanted—a lot of boyish enthusiasm.

"Strong," I would exclaim, pacing up and down the room in my excitement, "Strong, that book's going to be one of the greatest things ever printed."

And so indeed it turned out. The first printing was soon exhausted, then another and another, until it became a genuine best seller with a circulation numbering hundreds of thousands. Every clergyman in the land read it eagerly and from its pages countless sermons and patriotic addresses were made. In the pew it was as popular as in the pulpit.

Mr. James H. Denison of Newark, for instance, a New York business man and not a bookseller, was so enthusiastic about it that he, by himself alone, sold a thousand copies. When I first heard this statement, thinking that it must be an exaggeration, I took pains to have it confirmed by Baker and Taylor, the publishers.

Our older readers will remember the sudden and powerful impression made by the book upon the churches of all denominations; how it lifted the

whole subject of home missions to a loftier plane and gave new dignity and glory to all Christian service. One of its results was that notable conference convened by the Evangelical Alliance at Washington, attended and addressed by Christians of many names and orders, the proceedings of which were published in a widely circulated volume, bearing the title, "National Peril and Opportunities."

It had been, from the first, Dr. Strong's purpose to donate to the Home Missionary Society any financial returns that his book might bring. Most of it, he declared, was written while he was on its payroll, and to it the money, therefore, really belonged. That purpose he firmly held to, always surrendering his royalties to the society as fast as they came in.

Upon one occasion, some years later, I remember his saying to me, gleefully, "Loomis, yesterday I had the pleasure of turning over to the treasury a check for two thousand dollars."

"And you ought not to have done it," I protested. "The book itself was a magnificent donation. It has already secured for the cause a thousand times the amount of your little, old salary. The royalty money is clearly your own. You need it and you should keep it."

"Why, Loomis," he replied, "you don't understand me at all. It is true that I need money. I want it tremendously. But this is the very thing I want it for: home missions. That you may understand exactly how I feel about it, let me tell you of a dream that I had the other night.

"In this dream, I found myself standing alone in a great cave. Beneath my feet was a floor of rough stone and dirt and far above me a stony roof. As I stood peering about through the gloom, suddenly there spouted up in the middle of the cave a fountain of molten gold, which seemed to fill the whole place with living, yellow light. Away up toward the cave's roof, the precious metal was flung and then it fell splashing over the floor and cooled and hardened there as melted lead would do. With perfect delight, I at once fell upon my knees and began peeling the stuff off from the stone and rolling it up until I had gathered a big heap of the gleaming coils. And, Loomis, it never once occurred to me that I could do anything for myself with all that gold. My only thought was, 'Now, at last, I shall have money enough for home missions!'"

One of Us

By REV. CHARLES P. CLEAVES, R. O.

The author of this delightful sketch is not only a devoted and successful pastor, an experienced registered optometrist, but he is also a true poet. Many of our readers will be familiar with his little volume of exquisite verse, entitled, "The City of Open-Air and Other Verses" *published a year or two ago by the Rumford Press, and reviewed in our* "Book Shelf." *We shall always be proud of the fact that one of the finest of these poems,* "A Mountain Funeral," *first saw light in our own magazine.*—EDITOR.

DELICATE morning clouds curling above a mountain, a wooded shore line mirrored in the lake, and the ineffable peace, order and beauty of nature—eyes have seen, ears heard, and there have entered the heart of man some of the things God has prepared for them that love him. The auto motor disturbed the silence and frightened the partridges whose superior flight and order of life make unessential for him such devices as man requires for welfare and satisfaction. Yet no lame partridge was ever able adequately to aid another; while the adaptability of the human being to aid an indefinite number of his own race is one of the marvels of the solidarity of mankind.

Defective Vision Among Isolated People

It was seven-thirty when I honked at the cabin of the carpenter, whose defective vision had attracted my attention on the preceding day as we worked upon a roof together. One of the pathetic and yet unrealized facts of life is the startling number of folk of limited vision: children, since Nature rarely makes a perfect eye; middle-aged, who discover that failing eyesight is a disadvantage to employment and to pleasure; and the aged, who pass lonely years in memory of seeing days. Up here among the mountains, where the proportion of neglected eyes is evident, we try to maintain an open door to open minds who will learn the condition and the remedy and find the difference made by a pair of lenses applied by instruments of precision, experience and skill. It is not often given to a man in these days to create his ideal of a mission and develop it in a region that needs it, akin to the opening of missions in the past; and to find in the upbuilding of the church and elevation of its ideals something of the pleasure Jesus must have felt in

his double ministry to the needs of body and soul.

A Church Organized, Cooperative, Self-Reliant

We have really quite a wonderful church here in its application and systematic work in which the responsibility has been carried by the few, opened to a younger generation, and by attention and cooperation has developed good work in all departments with an increasing number of participants, centering on the fact that too many a church, dependent upon the ministry, closes its doors during pastorless days—an astounding thing for any group of the disciples of Jesus to do. So there is not a department here but is organized to do its work, raise its funds, and share its management cooperatively with the pastor. If the flow of life could be diverted to the church on the Sabbath, a community benefit might follow and the aim of this combined ministry understood; and if those appreciative of what is done for the body realized that except for the spirit and aim of Christ and the church it could not be maintained. "No less does soul help flesh than flesh helps soul"—and vice versa.

The Coop Supplements the Saw

I had known the carpenter years before, when his boys were youngsters under a housekeeper's care. Now they were grown and away—one of them had served overseas—and the father was alone in another home; a new venture built on the hillside, of second-hand and new lumber; and back of it a group of chicken houses where he raised his flocks. It was one of those ventures that men sometimes make when a single trade does not promise sufficient income. An airflight is taken into another that may supplement or ruin the first. And chickens have always the chance of paying. All necessary is to have chicks, coops, hen-houses, land, grain, morning and night-time, a good market and prices, no diseases, no hen-thieves and no skunks; then the difference between cost and price of eggs is what makes hens pay.

I suppose there may be those traditionally-minded who would look with favor upon a poultry-raising clergy yet look askance at so humanitarian a work as skilled optometry, a hobby of the soul for humanity with its definite aim for Christ, the community and the church. It may be the size of the proposition that makes it seem incredible to some, whereas the only problem of account is the diminutive funds and time, in contrast to the need. Seventeen years of this double ministry in New Hampshire have concentrated their experience and equipment in the present mission.

A Share in the Great Physician's Joy

Now if your imagination is good, share with me the never-failing delight, the emotional experience of producing good vision in unpromising eyes—as you cannot fully without knowledge of all the skill and processes involved and a realization of what vision means to the man. There we were, thirty miles from my office, as many from any optical center. The carpenter, a skilled man in his trade, handicapped by lack of vision, at work or under his evening lamp; with the uncertainty of the future upon him. And beside him the resources of a science, backed by the ministry of a church and the appreciation of human need. An isolated cottage; an important case; and an adequate provision. I grant this is subjective experience and may sound effervescent. Yet it is a joy that never ceases, the joy of bringing into the open country, or into the office, the service and relief, with time and attention to the individual case, that might not be found in the crowded city offices by those who must travel for a single treatment and immediate return.

Faith and Good Works

Then we sat down to a talk.

It had been a discouraging task, creating a hen farm on that hillside. Last of all, the skunks came also. One sly old fellow had schemed away the profits of the farm and the courage of a man's soul. No man dependent upon his middle-aged body and daily wage can see the leakage of industry and feel infirmity under toil without desire for relief and resource. Religion comes in many forms.

"I got down on my knees and prayed. I covered the trap with earth, with leaves, in one place and another. But that skunk cleared it or sprung it every time. And he got the hens! Yes, sir, he got them—night after night. There they were going! But on my knees I prayed for help to catch that skunk. One morning I woke with the feeling that he was in that trap. I went out—and there he was!"

He passed me swiftly, pulled a dark brush from the wall and waved it jubilantly.

"And there's his tail!"

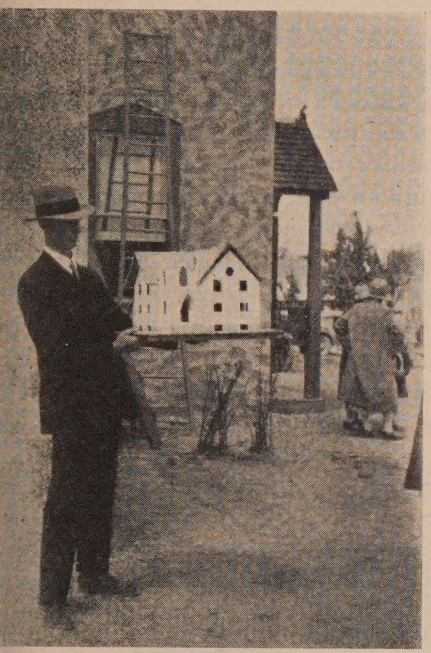
Race Betterment

IT is not necessary to wait long years to enjoy the fruits of effort in the direction of human betterment, individual and racial. Race improvement must begin with individual improvement, and every advance made in this direction brings immediate returns of such value as to afford ample compensation for any and every effort that may be made. —JOHN HARVEY KELLOGG.

The Little Church Across the River

By Superintendent CLATON S. RICE *of Southern Idaho*

SOME people have been unwise enough to say that when you cross the Snake River you leave God behind. Of course you can't eave God behind, even if you want to. I am



THE MODEL OF THE LITTLE CHURCH

ure that the folks who crossed the Snake and ho developed the little community near the bridge ad no desire to leave him.

But the struggle to live on the new irrigated tract as very stern, and it seemed that, work as they ight, they could not build a church the village. Once or twice they ere ready to attempt it, and then the ottom fell out of the hay market, eir one money crop, and they did ot have the courage to continue.

After this disappointment, the pas- r's wife said one day, "There is just ne thing to do. We must all pray r the church. Some day we shall ve one, if we pray."

A little tot in her class heard what e said and believed—miracle of iracles! We older folks talk about ayer, but how often do we really lieve? She believed and she prayed; d then one day, when the pastor-at-large was in e home talking about the need for the church, d how much the people wanted it, she came to n with one penny, gave it to him for the building and told him that she had been praying.

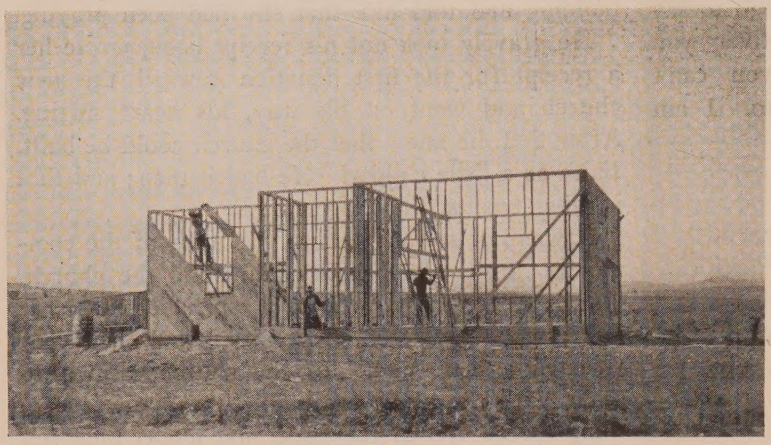
He gravely took out his receipt book, wrote her a receipt for the first donation toward the new church and went on his way, his heart singing. After that, he knew that the church could be built. Faith as a little child's! He had it then; and that is what counts, the Master says.

It was not so long before the folks of the community knew that they could build the church. The pastor-at-large, who is a splendid carpenter and a good architect, drew plans, and then constructed a little model of the church, drawn to scale, with the pews, the pulpit, the piano, everything there. When they saw that model they felt that they could build it. He said that he would work and would direct them if they would give their time to it. He was sure that the money would come some way. They would go ahead and the way would open to them.

So they went to work. Many folks said that it couldn't be done after they got it under way. But it seemed that, whenever the difficulties seemed to be insuperable, the way opened and they saw the road out. The Church Building Society promised to help as it does so often in time of need. Men who never attended church gave their time and their money. Friends of the church and those who had not been considered friends worked together through the winter and the early spring, always spurred on by the great-hearted pastor-at-large. A family of emigrants, just stopping on the banks of the river during the cold weather, worked for days without pay. Men who had little interest in each other before found that they had much in common, including a desire to see a church in the

THE BEGINNINGS

community and admiration for the man who was directing them and working harder than any one of them.

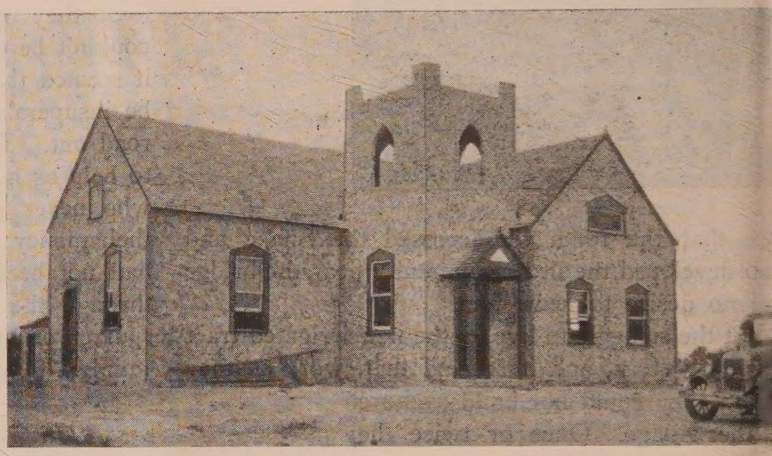


IN PROCESS OF ERECTION

At last, the building, one of the most churchly little structures in the West, was completed. The pews, so perfectly fashioned that one scarcely knew that they were home-made, were in place. Even the bell, coming from a church in a neighboring state, was on the way. Excitement was in the air, for the day of dedication was at hand and a great man was coming to preach the sermon for them. How happy they were!

The night before dedication, some faithful ones rushed out to the railroad station, miles away, to bring in the bell which they had heard was there. They got it into place before morning. When the Moderator of the National Council reached the church, after an early morning ride across the sage desert, the bell was ready to welcome him and the folks who crowded in from up and down the valley. What a service it was! Farmers, sheepmen, cattlemen, their wives, the members of the state Conference who had come across the desert that morning, and children—so many of them—were all there.

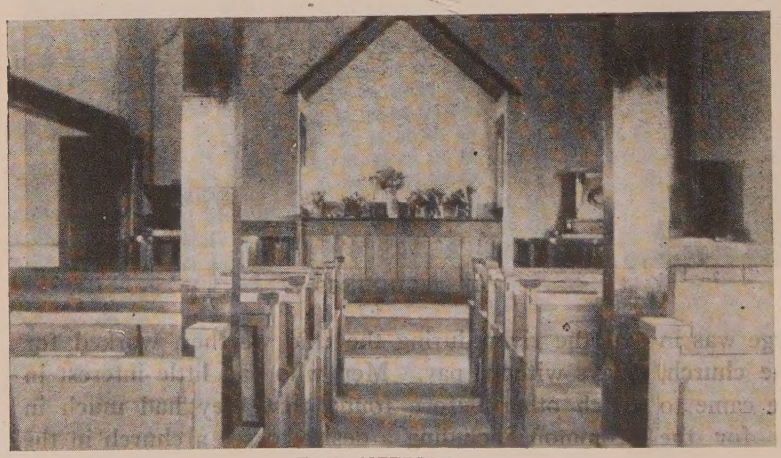
The Moderator rose to his feet to speak. He announced his text, and then he paused as he looked at those children, restless, eager for something and yet so hard to reach. Then he did the unorthodox thing. He reached to one side for a geranium which was resting there and said, "I want to use this for my text also." For half an hour he built such a sermon around that plant and its flowers and its leaves that no one who heard it will ever be able to forget it. The children followed him all the way, and the adults found it deep enough for them. He made us all know that we are parts of one another, necessary parts, and of the church of Christ as well. All were interested. What a sermon it was!



COMPLETED

After he had finished, the crowd insisted that the three generations of Knights stand up and they did: grandfather, our pastor-at-large, and his son who had helped with the building from first to last. The two older ones are ministers of power. Who knows but that the third will be some day? It was hard to keep back the tears as they stood there—and yet, one wanted to shout. Why do our emotions play such unexpected pranks upon us now and then?

After the offering came the bounteous dinner, Idaho style. And then we had to part, for the final



THE INTERIOR

neeting of the Conference in the city called us. As we drove across the desert on the way back, we were silent and loquacious by turns—silent as we viewed the majestic hills in the distance and the changing colors of the desert; loquacious as we remembered the glorious people in the little church across the river. How much good we find people have in them when they have a real opportunity to reveal it!

That pastor's wife told her class that if they would pray they could have a church. She is in a distant state now, but it will do her heart good to know that because of what she said one little tot did pray, and because she prayed and gave her mite a man of God received the strength and encouragement to guide and help a willing people in their endeavors to build the little church across the river. Yes, prayer does change things.

What Kind of Education?

By C. C. SPAULDING

Mr. C. C. Spaulding, president of the largest Negro life insurance company in the United States, delivered the Commencement address last June at Brick Junior College. Mr. Spaulding is a "self-made" man, who has made his education a continuing process, and is, therefore, a helpful adviser to those who are really only beginning their "education for service" when they graduate from college.—EDITOR.

SINCE the subject of education is so broad, I have selected for my subject an interrogatory in this form: What Kind of Education? Our first consideration, quite naturally, must be directed to the question, What is education?

There are a great many definitions of education. One philosopher who secured his education mostly through the school of experience said: "Education is the thing a man gets after he has run his knowledge through the mill of experience." John Dewey, in his book, "School and Society," says "Education is the process by which the individual comes into continually increasing possession of himself and his powers." Another writer says it is: "Impression plus expression." John Dewey says in another place: "Education is such an ordering of individual experience, in the light of past experiences, that richer experience accrues to all concerned."

Another great educator speaks of education as the harmonious unfolding of life. Ruediger, in his "Principles of Education," says: "Education is the harmonious and equable evolution of the human faculties by a method based upon the nature of the mind for developing all the faculties of the soul, for stirring up and nourishing all the principles of life."

These ideas of education as a process by which one comes into possession of himself and reorganizes his life and by which life itself is harmoniously unfolded as a great panorama before him, help us to get a better understanding of what education is.

There are, of course, many kinds and classifications of educational development; but we are concerned here with the process itself and the fundamental concept which must underlie all true education.

Training for Adjustment

After having reviewed what many educators and leaders of thought have had to say about education, and having viewed life from the depth and understanding of my own experience, I have come to form a definition of education for myself—one which, it seems to me, gives a practical and concrete value to the process of training which one has acquired. My definition of education is: "A process of training which enables a person to adjust himself to others."

I think this definition is sufficiently simple to stick in your memories for the rest of your lives. I consider it the keynote to an understanding of life itself, and I shall attempt, in just a few moments, to show you why I consider this definition and interpretation of education the essential one, especially since it is simply a process of combining what you know with what I know. Association begets assimilation. A man and wife who live, work and love, soon begin to resemble each other in appearance and character; that is, if they are fortunate enough to live together that long.

We, therefore, need education that is adjustable and will enable us to climb to the mountain of faith in ourselves and in our own group. In order to make the grade we must be conscious of our own obligations and responsibilities. And may I advise right here that we begin taking an inventory of ourselves. No individual or race can rise as

long as we spend more than we earn, or as long as we depend solely upon others for thought and guidance. And since youth is the time for preparation, let that preparation include a desire to have and do something as well as to be. I recommend and urge that we be more economical now, spending less for pleasure and more for investments that have real value. I am not a prophet nor the son of a prophet and sometimes I don't feel that I'm even a profitable son, but I predict that unless we begin to earn more and spend less we shall soon face an economic crisis.

The question of adjustment presupposes separate and distinct elements out of relation with each other, in conflict, creating friction, without harmony and opposed to each other. Such elements exist in every individual and in almost everything created on earth. God has made each leaf on each tree and each person on this great earth a separate, distinct, individual entity; yet he has placed all people and all things here on the earth to work out their own destinies.

You see, therefore, that life is a complex of relationships from its beginning to its end. Robinson Crusoe was the only man in the world of literature who lived by himself, and yet the story of Robinson Crusoe could not be written until his man, Friday, was discovered and put into relationship with him, that they two together could be companions and help each other. There is a Hindu proverb: "Help thy brother's boat across and lo, thine own has reached the shore."

Among the several races there are many divisions of political, social and religious thought. Russia today presents an entirely different viewpoint and aspiration from that of the United States; India has a different religious impulse from that of Canada; the mixed people of the West Indies do not have a similarity such as one finds in the unmixed racial stream in Africa; the Mexican and the Englishman have a different history and a diverse accomplishment; the Japanese and the German do not look through the same telescope of aspiration. With all of these differences, varieties and separate aims, the problem of contact becomes the chief problem of human intercourse. Personal contact, racial contact and international contact, if not properly directed, if not based on mutual good will and intelligence derived from a practical education, will develop personal conflict, racial conflict and international conflict instead of personal cooperation, racial cooperation and international cooperation.

Every person has some relationship with every other person he contacts. Man has a relation to woman. A husband and wife have relations to each other. In present-day history the divorce courts are showing us in just what proportion these relationships are being violated and in just what proportion men and women are failing to adjust themselves. There is a relationship between parent and child, and even in the close family circle where love should forever abound there is need for constant adjustment as the change of years makes an adult of the child and child of the parent.

Racial conflict, from the dawn of history, has made the earth a living hell. Men have torn each other asunder at regular intervals, resting from their combat only long enough to raise up a new army of young men to carry on their feuds. The white race has endangered its position in the world because of a bloody combat that closed just a few years ago and the best thinkers and writers of the Anglo-Saxon race today have sounded a warning to their people that one more conflict such as we recently witnessed will mark the end of their control. Let us thank God that the era of inter-racial conflict is about to end and that the era of inter-racial cooperation and good will seems about to dawn. Similarly, as between the colored race and white race, especially in this country, let us give praise and thanksgiving that we are building up today centers of contact and outposts of good will and cooperation which will render life more wonderful and more delightful in this great Southland of ours.

The various denominations are still fighting each other and within their own borders the fundamentalists and the modernists are at each other's throats, while Christ is daily being crucified again. Opposition means stagnation. Cooperation means progress. Cooperation brings about organization; organization brings about success and success alone inspires confidence. I therefore plead with our group for a revival of confidence in those who are sincerely and honestly blazing the way.

In the field of commerce and industry capital stands on the one hand determined to buy the longest hours of work for the smallest wages for its own profit; and labor stands on the other hand anxious to give the fewest hours of work for the largest wages it can secure. The relationship of employer and employee and the competition which exists between individuals and companies of individuals in their rivalry for success and for profits necessitate one or another kind of adjustment.

And so on in all the walks and phases of life, in the professions and in every occupation in which an individual engages, the problem of adjustment

of himself to others constantly arises and must always claim his best powers. This being the case, the kind of education which you need and which all people need is the kind which brings you into the proper relationship with every other man and with your Creator, Almighty God.

Education, like anything else in life that has a practical value, must have some purpose, some justification or excuse for engaging the attention of boys and girls, men and women. What, then, are the purposes that have rested in the minds of men with regard to the pursuit of education? Public education, especially, is a new growth of democracy, and you may expect to find changing ideas of its purposes as men grow and develop toward the idea of democracy. You may expect to find, for example, that just as various medical theories have become outgrown and discarded, so educational theories have been abandoned as the visions of men have enlarged.

Napoleon, the military genius, believed in education, but he said: "My principal aim in the establishment of a teaching body is to have a means for directing political and moral opinions."

Notice that he makes his "principal aim" the directing of political and moral opinions. The opinions that he desired to direct were opinions which would be in conformity to his idea of world conquest. The moral opinions which he desired to direct were to justify his self-aggrandizement and his monopoly of power. It is no wonder that he failed; and all other men who have had such a narrow and selfish ambition have likewise failed.

A later view of education was that it should be a means of perpetuating the caste system which then prevailed throughout the civilized world. One great writer, in speaking of popular education, is quoted as saying: "The education of the masses cannot . . . be our aim; but rather the education of a few picked men for great and lasting work." The Russian Minister of Education in 1824 said: "Learning . . . is useful only when like salt, it is used and taught in due measure, having regard to the position in life of its recipient and the necessities of his particular vocation. To teach the whole people or a disproportionate number of them to read and write would do more harm than good. To instruct a farmer's son in rhetoric would be to make him a bad and worthless, if not a positively dangerous citizen."

In the light of advanced thinking, this statement is indeed ridiculous. But it was typical of a time in the history of the world when a few men designated themselves as the guardians of the many. Autocracy was based upon the submissive ignorance of the masses and learning was only to be entrusted to those of the ruling classes. Even in England as late as 1803 we find a magazine called "The Guardian of Education," declaring that science should not be taught to children because it would lead them to dangerous experiments.

The present industrial era gave rise to the doctrine of vocational training. "Education for efficiency" became the slogan. Men were considered to be mere cogs of machines whose most important use was to produce wealth for others. A state director of vocational training once wrote to the principal of a vocational high school: "This school should be run in the interest of industry. . . . So much English, history and mathematics do more harm than good. . . . By the time your graduates have worked in a shop for three years they may want to become foremen or superintendents or something like that. . . . What we want you to do is to teach a boy to stand up to a lathe for nine hours a day for a dollar and a half a day and be satisfied."

No doubt this distinguished educator had secured his appointment through the interest of short-sighted captains of industry whose idea of education was a submissive wage slave whose sweat and toil were to be used in his shops and mills to increase his earthly goods. I need only to refer to the Germans to call to your mind their high state of efficiency and the rigid intellectual training which they gave their boys and girls. You know very well the disaster which overtook them because their system of education was for the purpose of military conquest and world domination. Although they made themselves the most efficient people on the face of the earth, they failed and all but lost their place in the sun because they obscured the human values without which all education is false.

(To be concluded next month.)

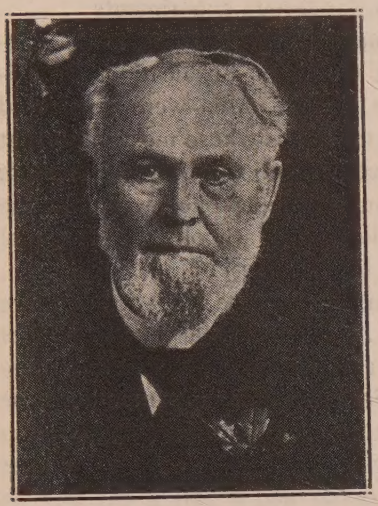
It no longer may be necessary to go to the stake or even to prison for Jesus' sake, but the time is fast approaching when it will be necessary for us to give up a great deal more than we now do in order to show our real interest in religion and its work. All of us could easily give ten per cent of our incomes; many could give fifty per cent, and some of us ninety per cent and still have left more than the average person.

—ROGER W. BABSON.

Iowa Endorses the Nationalization of the Work of Ministerial Relief

By Superintendent P. ADELSTEIN JOHNSON, D.D.
Congregational Conference of Iowa

AT the annual meeting of the Congregational Conference of Iowa, held in Des Moines, May, 1928, the conference voted unanimously on recommendation of the Board of Directors to transfer to the National Board of Ministerial Relief the work hitherto cared for by the Iowa Ministerial Relief Fund. The transfer was made the fifteenth of June, and on July first the National Board became responsible for the payment of claims to all pensioners who were formerly the special care of the Iowa Conference.



SUPERINTENDENT T. O. DOUGLASS, D.D., MISSIONARY STATESMAN

Desire for Administrative Unity

This action was not taken precipitately, but advisedly and deliberately. The Conference Board of Directors have had the matter under consideration at several of their annual and semi-annual meetings. The question has been considered from every angle; the advantages and disadvantages have been weighed, and the unanimous judgment was reached by the Board that it was wholly to the advantage of all concerned to turn this work over to the organization which handles the business of ministerial relief on a national scale. It is well known that our National Council has recommended that the administration of ministerial relief be nationalized. Within a few years two states have completely merged their interests with those of the National Board and several others have entered into a cooperative agreement, the movement being accelerated by the action of the National Council. After Iowa's action there are only four states which have not adopted the principle of administrative unity with the National Board.

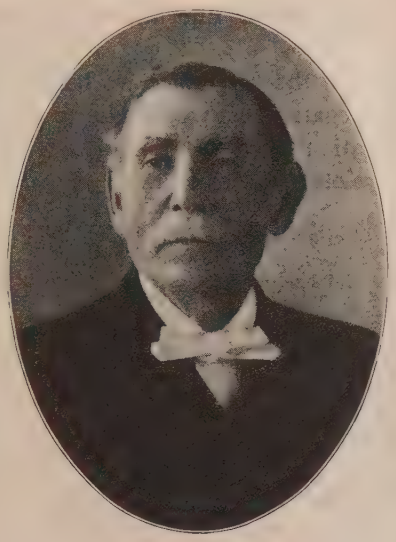
But state Boards can never be wholly independent in the administration of relief to our veterans. Ministers no longer spend their ministry in a single state. State boundaries are crossed and recrossed, and frequently when the years of service are added up it is found that a minister has served in five or six different states, and may at the time of retirement be residing in a state to which he has not given any ministerial service. It requires a deal of correspondence between the state Boards with frequent delays, difficulties and uncertainties to arrive at the fair share which each state should carry in making up the total pension. All this is avoided under the new plan of administrative unity. The National Board can standardize the grants, no matter where, or in how many states a man has served. It is organized to do this service in the most effective way. It looks after each pensioner with genuine solicitude, and gives instant relief in case of emergency. It has the facilities to act immediately and intelligently. Here in Iowa this work was started as a "side line" and has frequently been conducted with inadequate supervision. In recent years, with the large increase in the number of claimants, the work has grown into a major responsibility which has not received the oversight it deserves.

The Iowa Relief Fund

It was in 1874, fifty-four years ago, that Rev. Job Cushman, of Kingston, Massachusetts, set aside $900 for starting the Iowa Ministerial Relief Fund. In making this gift the donor stipulated that this amount be invested until the income reached $200 before it could be used. The money was wisely and prudently invested and the gifts of the churches added thereto. The church at Anamosa, Iowa, is credited with having made the first contribution of $12.70 in 1878.

When the Iowa Congregational Home Missionary Society was organized in 1882, it took over the administration of this fund, and at that time it had reached the sum of $1,558. In the first ten years it went up to $4,315, and after thirty-three years Dr. T. O. Douglass, then Secretary of Home Missions in Iowa, reported the fund as standing a

$9,328. Dr. Douglass further reports that the "bulk of our funds have been expended on the Pacific Coast, mostly in California." In the last twenty



REV. JOHN O. STEVENSON

years the fund has more than trebled. This has been largely due to the fostering care which Dr. Douglass exercised in the administration of ministerial relief and to the friends whom he won for the cause. Two comparatively recent bequests have yielded nearly $20,000. One of these, for more than $14,000, came from the estate of Mrs. Ella Stevenson, in memory of her husband, Rev. John O. Stevenson, who was pastor at Shenandoah and Waterloo, and for ten years state registrar. This was both a magnificent and timely gift. By the will of the late James A. Smith, of Osage, the Relief Fund benefited to the extent of $5,000. Other smaller gifts have been added from time to time until the permanent fund has reached $35,000. Compared with some other states, particularly the New England states, this is a modest sum. But until of late no special effort has been made to enlarge this endowment.

From the income of this fund, together with the contributions from the churches, and special gifts, we have provided for some of the extreme needs of the men and women who sacrificially give their active years to the Christian ministry. The appreciation disclosed to the Superintendent for this recognition is among the most revealing and sacred confidences which he can possibly cherish. It has been a high and holy privilege to have shared in this blessed work.

The payments started in 1883, and that year the Fund disbursed $50; in 1927 there were fifty-five claimants and the amount disbursed, including the Christmas Fund, was $8,199. The total disbursements in 45 years have been approximately $70,000.

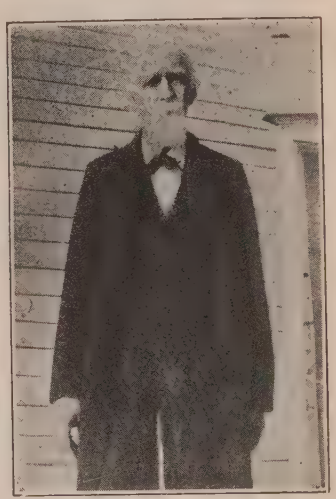
The agreement entered into between the Congregational Conference of Iowa and the National Board of Ministerial Relief safeguards practically all the rights and privileges hitherto exercised by the Iowa Conference in the administration of this Fund. The endowment fund will be administered by the Iowa Conference, and only the income turned over to the National Board. The following paragraphs from the "Agreement" make clear this relationship:

"The Congregational Conference of Iowa will remit to the Congregational Board of Ministerial Relief, at least quarterly, all receipts from interest on its invested funds for Ministerial Aid, and any special gifts for Ministerial Relief, including Conference and Association offerings, with the understanding that all such funds shall be used for the aid of ministers, or their widows, who have served in Iowa.

"While this agreement is in force the Conference will conform to the percentage for Ministerial Relief recommended by the Commission on Missions for the State of Iowa.

"The Congregational Board of Ministerial Relief recognizes the Superintendent of the Congregational Conference of Iowa as its representative within the state. His approval, in writing, shall be a condition precedent to action upon any new application from Iowa coming before the National Board, and all other applications made to the Congregational Board of Ministerial Relief largely on the basis of service in Iowa shall be referred to him for his judgment."

The Iowa Conference now commits the adminis-



REV. D. J YOUKER

tration of this sacred trust to the National Board of Ministerial Relief whose secretaries are so eminently qualified to carry on this blessed ministry.

For Those Who Ask Questions

By WILLIAM WHITE LEETE, D.D.

IT is no discredit to hail from Missouri. In ecclesiastical matters most all of us, just now, "need to be shown." The good Congregationalist assumes that his Home Missionary, Sunday School Extension and Church Building Societies are looking after the people who are unchurched. He may even further surmise that that is why those three Societies have been grouped together and are called the Church Extension Boards. But that much information will no more satisfy his thinking than it will arouse his enthusiasm. If he takes his place as a worthwhile member of his church he will wish to know more, and perhaps the following observations and illustrations may help to that end.

I.

In the first place we believe that this good Congregationalist would like to get back of our organizations and see the men who stand most closely related to the work.

A FEW SPECIMENS

Here are only ten of our 1,539 Home Missionary pastors. They live in different parts of the country but there is not a lazy man among them and there are plenty more just like them. None of them walk around in frock coats or wear white neckties. The evangelist of today must be alert in body as well as mind. The horse is too slow

for him. With his automobile he covers a county. His average salary is $1,400 but he considers himself engaged in the biggest business in the world.

FAR OUT IN THE COUNTRY

His advisers are superintendents likewise underpaid and correspondingly busy. The superintendent of work among only the Germans traveled last year 48,326 miles—nearly twice around the globe. The average pastor in our missionary churches is a lover of his fellowmen and is walking in the footsteps of Christ. There are 1,686 churches under the care of such men as these and through them 12,198 members last year confessed their faith in Christ or renewed their allegiance to him.

II.

In the second place our good Congregationalist would like to know where, and in what way, church extension is carried on.

The trails would lead us in all directions, into the dense city populations as well as to the isolated rural districts. The group visited in some cases will be of stolid, swarthy men, and in others of only little children. We would speak not in one language but in twenty-four. We would visit Maine as well as California, and light our campfires in the Alleghenys as well as in the Rockies. There are, including Hawaii, twenty-two independent or constituent states where missionary work is directed and paid for by the state itself. There are also several other cooperating states which in part support their own work. There are pastors who can give all of their time to one parish, there are others who must serve two or three. Some do especially the work of the evangelist, but in the hands of all of them godliness is shown to be profitable to business, education and all things in this world as well as for the world to come.

We are cultivating fellowship with all churches of Christ and are pledged to enter no field where some other church is already caring for the people. In some quarters our missionaries are grouped with workers from other denominations in administering the so-called Larger Parishes. In such cases communities widely separated are linked together and ministered to from one center through the visits of varied workers. By increasing cooperation among the denominations certain sections of states and territories are allotted as the special field of some one denomination; for instance, in eastern Montana is such a section which has been assigned to Congregationalists. In this region the area, 100 miles wide by 276 miles long has been mapped out into ten large parishes.

Note on this page the missionary and his wife standing by their car, and then see that little group by the log house gathered for a Vacation Bible School. In that school of a few weeks' duration they must receive all the religious instruction they will receive during the year. What weary miles must be traversed before these little groups of children can be reached, and yet in Montana alone seventy-four such schools were last summer gathered. Most of them were in isolated school districts, and some of them out as far as 135 miles from any railroad.

The need and value of Christian ministration through the Bible School is admitted by all, yet few realize how endless and incessant must be the toil

READY FOR A LONG RIDE

to reach the thousands of uncared-for little people. There are in this country more than 20,000,000 children and youth outside of any organized

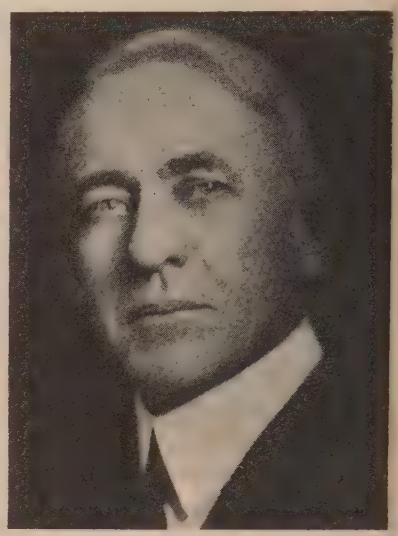
plans of religious training; and for nearly 1,500,000 of them we Congregationalists are responsible. They are found not only in the far-off isolated communities; they are in the equally inaccessible city or suburban population. Their welfare is the peculiar charge of our Sunday School Extension Society. This Society continues as a legal entity, but under the merger, its work is handled in all cases by the same pastors and superintendents as handle the whole work of Home Missions. The reaching of these children lies at the very foundation of the moral life of the nation, and is a work that never can be too well done. It is estimated that since 1882 nearly 1,800 Congregational churches have resulted from the planting of Sunday Schools. But the one important thing to think about is that by these schools human beings are being made fit to live more worthily whether a church comes out of the effort or not.

Up in the Great Range Country north and east of the Black Hills, South Dakota, lives a wise seeker of souls. What he and his wife cannot do by personal contact they do by the mails. Every child in their region on its birthday gets a birthday card. When four years of age he receives by mail the Beginners' Lessons, and when six, the Primary Lessons. Even the father, hardened by adversities, will wipe away a tear as he reads that lesson aloud to his first-born child. It is the first thing that ever came through the mail with that child's name upon it, and it is the story of the Good Shepherd and the lost sheep. As the years increase and the lessons keep coming, is not Christ being preached to that household? Would that one could multiply by hundreds such a ministry as that.

ABOVE THE CLOUDS

The fields are white for harvest, but the laborers are few. The Home Missionary Society needs ninety-two new pastors for immediate permanent service. In limitation of money and men it has for several years called out students from our colleges and employed them for two months of labor. One hundred and seven were so used in 1927. As

THE CHURCH BUILDING SECRETARY



© Bachrach

supplements to the work of the pastors their energy and youth has set up a new standard of life in hundreds of homes. And it has brought to the students themselves their first view of the beauty and honor of Christian service. In a picture shown on this page is a suggestion of the varied way in which these students preached the gospel in Colorado last summer. The taking of that group of boys along hazardous paths to the tablelands above the clouds must have opened their eyes not only to the glories of nature but of Him who is Lord of all.

III.

The third partner in the Extension Boards is the Church Building Society, and our inquiring friend would like to see more clearly what buildings have to do with preaching the gospel. A general answer to his question would be that the churches of Christ could not long endure if they had no place of meeting. In such places the gospel message is listened to as nowhere else. Here under favorable conditions children are taught the truth, "line upon line, here a little and there a little." Here the mind is confirmed in faith and inspired for service.

Everybody by this time ought to know Dr. James Robert Smith, for everybody is after him. The little church, the big church, the church overtaken by fire or flood, the church that needs a home for its minister, rooms for its Sunday School or a parish house for the whole community. In responding to all of these calls the Building Society is an agent of evangelization. It paid out of its treasury last year in parsonage loans to thirty-six

urches $59,025.00, and in grants and loans for 1 church buildings $511,419.69, a total of $570,-4.69 (only $161,625.57 of that amount, however,

WHERE THE CHURCH BECOMES A BETHEL
BAILY'S GROVE, N. C.

IE PLEA OF THE LITTLE CHURCH, KE, N. H.

me from the living). What those buildings ected last year have meant in the stimulating of ve and faith no statistics can show. The proc-ses are spiritual more than material by which od's temples rise from the sod. Read the story, The Little Church Across the River." It is printed page 309 of this issue. See how the prayer and e penny of a little child paved the way for the eeting-house.

Three miles away from any other church in New ampshire stands the little Bethany meeting-house Pike. It was dedicated this summer. For years Sunday School had been gathered in that country mmunity of 250 souls and occasionally a preacher dressed the people. They had long wanted a use of worship but lacked the money; and they ll would have postponed had they not been told at the Congregational churches at large, through eir Building Society, would help them. "Just to ok at it now," one good woman says, "is a ser-on."

At Bailey's Grove in North Carolina stands the ier little building shown upon this page. Awk-rd in appearance and inadequate for service it just now being made presentable by the aid from Building Society. Situated where many young ople are growing up and only a little unit in one our Larger Parishes, it will still be recognized pleading for the things which are not seen and rnal. Before such a building even brutal men e become reverent.

Were the Society only helping to build such rches as these it would be a true evangelist. But in the larger work that recent years have put upon it, it is declaring the gospel in a still greater area. Large and so-called well-to-do churches are unable, by themselves, at certain times, to preach and recommend the gospel as it should be recommended in the neighborhood where they are found. In order to impress and so win the thoughtless world around them, better buildings must be provided than they, just starting in life, can pay for. Help to such a church is the act of the big brother and is just as commendable as that given to the little church in the country. For example, the other church upon this page is East View, Cleveland. It has needed, in order to fulfill its office in that city and in that neighborhood, thousands of dollars. The church in New Hampshire and North Carolina, above referred to, have needed only hundreds. But the former, in the natural order of things, when once equipped will touch the lives of a multitude, and through them spread the gospel in quarters of the world to which the little church may never reach. The Building Society is desirous of placing its money where it can best extend the kingdom of Christ. It has never failed to serve the little church, but it must sometimes help the church that is big.

IV.

There are other ways by which the Extension Boards are ministering to the individual, and our good Congregationalist wishes to ask about them. We have, however, space only to name them. Our messengers go to the migrant toilers in the wheat fields, the beet fields, the ranches and the mines.

WHERE THE MONEY GOES FARTHER

We speak through our chaplains to the boys in the Army and Navy. In Detroit, Cleveland, Boston, Chicago and Philadelphia, and other cities we are

working to have the gospel preached to great companies of the Negroes who are now making their homes in the North. We have a few missions and

MEXICANS BECOMING CHRISTIAN AMERICANS

churches among the Chinese, Japanese and Filipinos. We are speaking to others of the foreign born in twenty-four languages. We have among them 345 churches, missions and preaching stations, and forty of our English-speaking mission churches are doing special work for the foreign born. We meet the immigrant whether he enters by sea or land. At Ellis Island the child finds its new mother more intelligent and Christian than the old. The Mexican, coming in by the gates of the South, is hearing through us the call of a new life. Speaking of this rush of Mexicans into the United States an observant writer says, "One who travels throughout the Southwest is convinced that he is standing in the presence of one of the greatest racial movements in all history." Congregationalists have been aware of their responsibility in this direction and have done something. Supplementing earlier educational work done by the Education Society and the American Missionary Association, the plazas, or Mexican villages of New Mexico, have just now become a field for direct teaching and preaching by home missionaries from which great results can reasonably be expected. The accompanying picture shows some of the Mexicans in our church at San Mateo. The total number of churches and preaching stations among the Mexicans at the present time is twelve.

Viewed from every standpoint the kind of work conducted by the Church Extension Boards was never more needed and urgent than it is at this present moment.

V.

But when our inquisitive Congregationalist asks how much money was given by his brethren last year to preach the gospel to these unchurched people we are pained to write the answer. The total amount received by the three Societies from the churches under the apportionment plan was only $407,485.97. Each received far less than it asked for. The Building Society never has a debt. It simply helps fewer churches. But the deficit was especially trying to the Home Missionary Society since it is under contract to pay many definite salaries and carry out lines of work previously and already under way. So diminished was its income that the Home Missionary Society, after drawing from its legacy reserve fund all that was permissible, closed the year with a debt of $83,174, and the thirty-six directors of the Home Boards after proposing certain methods by which this deficit might be raised have, because of continued deficiencies in the treasury, voted a cut of ten per cent in the whole work of church extension.

PASSING BEYOND THE MOUNTAINS

The situation is lamentable, almost tragic, and should arouse every pastor and loyal Congregationalist to immediate action. With the abilities

ur people there is no good reason whatever for ither the diminution of money or the diminution f work. We are at a time of special opportunity nd of great promise. It is the time for Congre-ationalists to advance and not retreat. Let our people but know the facts and deficits will not be permitted. Physical adventures are conquering the globe. To those who believe in Christ or love their country there will be no more mountains and no more seas.

Greetings From British Congregational Women

The Lancashire Congregational Women's Guild of Christian Service of Bolton, Lancashire, England, sent through their representative on the memorable pilgrimage of twelve hundred British Congregationalists a beautifully illuminated greeting to the women of America, a copy of which is printed herewith.—Editor.

WE, representing the Congregational Women's Guilds of Christian Service in Lancashire, now gathered at our Annual Assembly in Bolton—ten miles from the birthplace of Miles Standish—desire to send our hearty greetings nd sincere felicitations to our sisters in America on ne unique occasion of the sailing of the modern ilgrim Fathers.

We wish to convey to you our appreciation of our endeavors in the urgent and compelling question of peace and pray that we may join hands ith you in this task, and work whole-heartedly together to bring to fruition those proposals now before the nations.

We trust that the love and good fellowship shown in such tangible fashion through the lavish hospitality extended to the party during this most memorable visit may result in a closer sympathy and a wider knowledge of our mutual aims and ideals, and that although separated by thousands of miles, we can feel and know that we work for the same Master and for the bringing in of his Kingdom throughout the world.

Lilian Bell Hall, *Secretary.*

New Comers to New Mexico

WHEN this magazine was being prepared for the press, in July, the papers throughout the country were discussing the assassination of General Alvaro Obregon, president-ect of Mexico. All agreed that his death—and pecially in this shameful manner — might spell ny amount of trouble for Mexico. Manuel C. ellez, Mexican Ambassador at Washington, how-er, predicted "an instant reaction" in his coun-y that would "unify all Mexico against the forces reaction and revolution." All lovers of orders nd peace can but hope that the Ambassador is ght. But should the act issue in a reign of turmoil, bloodshed and revolution, it will mean that more Mexicans will escape across the border and make their homes under the Stars and Stripes. But whether they come by many or few, the duty of the Christian church is plain. It should seize the opportunity to show all these people just what the free gospel can do for men. Our twelve churches and missions in New Mexico and the intensifying of evangelizing work among the plazas, or little villages of Mexicans this side the Rio Grande, will be seen to be a line of work that can be approved by those who study to be both sound patriots and good Christians.

THE time has come in the history of nations when America cannot be considered apart om the world, and the world cannot be considered art from America. The shadow of this great tion, the richest and most influential in all his-y, falls across all lands to bless or to blight. ere then is the imperative of Home Missions. A ristian America for a Christian world is its goal. Every Home Missionary, whether in a mountain cove, in a city slum or on the lonely prairie is laboring for the consummation of this Divine purpose, and is sustained by the abiding conviction that the work of the church is one work, and in whatever field performed it is inescapably interwoven in spirit and in purpose.—Homer McMillan, D. D., in *The Presbyterian Survey.*

Ways to a Bible Lesson

By PROFESSOR A. W. BURR, *Beloit College*

ANY lesson must be won by him who has it. It cannot be given, bought, sold, willed or inherited. A busy mind is the one condition of its possession. The problem with any lesson is to find ways of getting the learner busy with it, of capturing his mind with it.

A live boy's mind cannot be taken with a Bible lesson, nor can a girl's, by reading it over in class and then hearing the teacher talk about it. What he sees another boy doing dulls his ears to mere words.

Nor will reciting verses hold his mind to what he recites. He does so much reciting week days that he claims a rest from it Sundays.

Nor will he deem worthy of his attention quizzes that call for obvious or impromptu answers. The triviality of it disgusts him.

We can hardly expect a boy in his teens to come to a Bible class to give an attentive look Sabbath after Sabbath. It is not his game. It is the teacher's. He soon tires of being always on the bleachers.

Then the monotony of the same procedure with a lesson Sabbath after Sabbath wearies him. With many a boy regular Sunday School attendance is a case of the perseverance of the saints.

Much of his week-day teaching is monotonous, lacks variety of approach, is a bore to the active mind, but it goes because it has compulsion back of it. There is no way to force a Sabbath School lesson upon a boy's mind. It must go by the ways that a wise teacher gives it.

Most teachers know but the one or two traditional ways of approach. The teacher says, "What is an island, John?" and John gives the book definition. Possibly he is asked if he has ever seen one. Then follow cape, isthmus, peninsula, and so forth, in the same manner. There is nothing new in the boy's classroom experience. Teacher and class seem to exist to find if he learned the definition.

Five natural ways of approach were possible. (1) "What is an island, John?" *Repetition* of definition. (2) "What is your way of telling what an island is, Henry?" *Restatement.* (3) "What did you see, Mary, when you read what an island is?" *Picture.* (4) "How would you go to an island, George?" "Why would you like to live on an island, Alfred?" *Uses.* (5) Pointing to Cuba on a map, "What is that, Alice?" "Why?" "Why does that make it an island?" "All portions of land . . . . are islands." The universal, which Cuba was an instance.

Except the first, every approach will bring more than the definition. There will be add some personal experience, some contribution the class. Any one approach will tell the wh story, and if at the assignment several were giv the picture presentation, several the uses, and o or two instances with whys, each boy would i stinctively feel himself an interested partner in t lesson hour.

Ways With a Parable

To go further with the ways of approach, w will try them with the Parable of the Talent Matthew 25.

The assignment should be given the Sabba before the lesson. Sometimes the part for ea one may be written out. Sometimes as parts a given out, they may be taken by volunteers.

Repetition or *Restatement.* "Henry may rec the verses about the five talents servant, or t us about him." "James may take the two tale servant;" "John, the one talent servant;" "Dav the nobleman, or master."

Pictures. "George and Alfred may look up co tume, money and business of the time and tell what they see as they read the parable. Start wi 'I see———.' "

Uses. "Oscar and Daniel may name for us fi talents that a boy may have, and tell us how he c use some of them in school, at home, in games, a job."

"Harold may tell us what a boy with two tale may do with his talents."

"Oliver may tell us what a boy with one tale can do."

A hint that there are three kinds of talents, ab ty, work, worth, will help.

Universals. Relating the truths of the Parable Universals, "Fred and Judson may talk over a find three truths that begin, 'all,' etc., that Jes teaches us in the parable."

(All talents are given us for use.)

(All are responsible only for the talents th have.)

(All talents not used will be taken away. W can keep only what we use.)

(All people do not have the same number talents.)

No teacher and class can attack the parable all these ways in a half hour session without lo

practice on many lessons. Two courses are open. Take two Sabbaths dividing the treatment of the lesson, omitting entirely the regular lesson of the second Sabbath. A deep impression with a worthwhile lesson is better than to make a half one with two. The other course is to choose two or three approaches, and omit the others. Some lessons will lend themselves to that course profitably.

It will be wise sometimes to use but one or two ways and assign two or more of the class to the same part. The competition, comparison, and variety of results will be a spur to the group.

The picture and use ways have large possibilities.

The parts will not be difficult if each one is asked to read over the lesson when he goes home and then to think over his part as he has the chance during the week, so that he can give it clearly and readily.

What Will Be the Gains

The class will do the work of the session and not the teacher. Each boy will do something, do his share, and interest goes with doing. It will no longer be the teacher's game. He has done his part in setting up the game.

The range of parts makes possible the adaptation of parts to each boy's ability and success in doing it. His part is definite, brief, possible, and is a contribution to all the rest. It is worth while.

The variety of ways with a lesson will interest the boys. The monotony of the same thing every time bores them no more. There is always something new. It is better than his week day school.

The range of parts gives the boy the action and ideas of his fellows. They are called out. *The most interesting thing to a boy is what another boy does and says in a new situation.* Provide the situation.

In doing something with a lesson in any of the ways, the boy will have to know his lesson. The use of knowledge is the best test of its possession. No more will it seem as if the purpose of going to a class is for the teacher to find out if he knows his lesson. He will be glad to escape that.

These ways with a lesson give the teacher a freedom of choice, and an adaptation to the teacher's abilities that make teaching skillful and interesting. No teacher will excel in all the ways. Success in two or more of them will make a good teacher.

Lastly, when a lesson has been so planned and tried out, no class period will seem half long enough, either to the teacher or the class.

The writer's suggestion is that two teachers work out a lesson together, try it on their classes and compare results.

Christian Fellowship in Louisiana

By REV. SAMUEL HOLDEN, *Beaumont, Texas*

ABOUT sixty miles north of New Orleans, on the Illinois Central Railroad, is located the city of Hammond, one of the largest strawberry-growing centers of the world. This enterprising little city furnishes a splendid example of the development of Christian fellowship in the South.

Some twelve years ago two small, struggling churches in this place, one a Southern Presbyterian, the other a Congregational, found themselves face to face with a serious problem. Conditions, and circumstances were such that it looked for a time as if neither could "carry on" for lack of adequate financial support. Included in the membership of both were keen business men who had learned the necessity and value of consolidation and conservation of forces in the business world. Some of these men fully realized that the Christian conquest of the world depended upon a united, not a divided force, and ventured to suggest that a union of these two churches be tried. They, therefore, got together, canvassed the whole situation, and after careful consideration decided to unite their forces for community uplift irrespective of denominational differences.

The new movement was a success from the beginning. By their combined forces and unified objective they have been able to secure a higher type of preaching and have built for themselves a church that supplies their every need in the way of physical equipment, and which is known as the Federated Church of Hammond.

The church has been ably served, up to within the last ten months, by two ministers of the Presbyterian denomination. Six months ago the Rev. W. Uptegrove Holley, who had served the Congregational church at Palestine for six years, accepted a unanimous invitation to the pastorate of the Hammond Federated Church. He is the first Congregational minister called and by his adaptibility and friendly spirit has won his way into the life of the city. As a result the Presbyterian church of Ponchatoula—a small city of about three thousand population within five miles of Hammond—extended to him an invitation to become their preacher and pastor in connection with the Fed-

erated Church in that place. This plan materialized chiefly through the influence of the superintendent of the New Orleans Presbytery. The hearty welcome accorded this Congregational minister by these Presbyterian churches shows that a most commendable appreciation of our fellowship is growing in this part of our southland.

In fact the spirit of cooperation seems to be spreading in this section of Louisiana. A movement is on foot for the federation of the Presbyterian churches of Amite and Arcola, with the Congregational church of Roseland under the leadership of one pastor. There is every reason to believe this will soon be consummated.

Advantages of Federation

The coming together of these churches under the leadership of a single pastor means better service, conservation of missionary resources and a broader Christian fellowship. The Hammond Federated Church has been in operation twelve years and has passed beyond the experimental period. That it has proved a great success no one familiar with its life and influence questions, nor are there any who desire to revert to the old days. Peace, harmony, and good will prevail. There has been no friction during all these years. This certainly reveals the fact that Christian people have more in common than in difference when their true relationship is wisely considered, and it is undoubtedly a step in the right direction demanded by modern society.

The Federated Church of Hammond is most democratic in principle and government. Each church maintains its identity. An executive committee with equal representation from each church is selected at the annual meeting of the Federation. The regular church offerings the first Sunday of each month go into a benevolent fund which is equally divided between the two churches. The influence of the Federated Church has profoundly touched every phase of the city life. In its membership are many of the leading business and professional men of the city. The church stands for a sane, intelligent interpretation of Christianity. It lays emphasis upon a teaching ministry, and upon the reverent and devotional in its services. This is evidently a most commendable move in the right direction in a region that is overcrowded with churches. It is an honest attempt to solve one of the most perplexing and at the same time most hurtful problems of our overtaxed church life. It is always a grievous condition to find a small community of a few hundred families with from four to six poor, inefficient churches. Such a situation does not develop the Christian ideal. The solution of the problem of the overchurched community is not difficult to solve when Christians realize the true relationship between the church and the Kingdom of Jesus. Unified responsibility is necessary to the progress of a community. When Christ is put before creeds, and deeds above doctrines, and service above sentiment, united effort will result.

Oriental Missions in Southern California

By REV. PAUL B. WATERHOUSE

IT is impossible in the short space allotted to an annual report, to recount in detail the work of a whole year, nor would it be profitable to tell of the many conferences on how to bridge the chasm between the first and second generation Japanese and Chinese; how to find new Oriental pastors capable of ministering to these two elements; how to raise money to pay off the debt on different churches; how to get teachers for night schools or Sunday Schools; how to overcome Buddhist opposition or straighten out church quarrels. All of these things and very many more, enter into the life and labors of the superintendent of Oriental activities.

The Chinese Work

The San Diego Chinese Mission. By far the most notable event of the past year in our Chinese work has been the building and dedicating of the Chinese mission chapel and dormitory at San Diego. The total cost of the building was $14,225. Of this amount, the Chinese raised $2,000, the American friends in San Diego, $7,225, and we received a grant and a loan of $2,500 each from the Congregational Church Building Society. $1,600 in addition was raised for the furnishing fund, most of which was given in memory of Captain Smith who for so many years was faithful to the work. Much credit must be given to Mrs. Margaret Fanton who did more than anyone else in raising the funds, and who in addition, as chairman of our Oriental Committee in San Diego, gives unstintingly of her time in the actual work for both the Chinese and the Japanese of that city.

The chapel of this Chinese mission has a seating capacity of two hundred but even more than that have been crowded in at recent special meetings. The auditorium is in use every day of the week, with language school, night school, and recreational

as well as religious activities. The dormitory of eighteen rooms, fresh, clean and airy, makes a wonderful equipment for the centering of the social life of the Chinese community. Mr. C. C. Hung the pastor has shown real leadership in the work he is doing there.

The Los Angeles Chinese Church—the only organized Chinese church in our Conference—has at last after many trying vicissitudes found a pastor. Rev. Q. N. Leung who accepted the call of the church in January of this year, was educated in a mission school in Canton, China, and after six years' experience in evangelistic work in China, came to this country and for the past three years has worked in the Bay District around San Francisco. We rejoice at his coming and look forward to a greater development of the work under his leadership. The church has just completed an energetic campaign to clear off its share of a note for $2,000 which was due to the Conference. Mention should be made of the quiet and unassuming, yet faithful work which Mrs. E. M. Findlay has been doing for so many years. She has endeared herself to the hearts of all the Chinese in this community.

The Bakersfield Chinese Mission has made slow but steady progress during the past year. In an attempt to make a closer contact with the Chinese community, a small room nearer to town was rented, as a social center, where old clothing could be sold, and where old and young could gather for friendly chatter, to play games, or talk over personal problems with the pastor who was always on hand to meet them. The plan has not been so successful as we had hoped, the older, conservative Chinese being reluctant to try the experiment. A new and rather unique development for the younger people is the plan, now under way, of holding joint meetings of the Japanese and Chinese second generation. The fact that our Chinese pastor, Rev S. K. Lau, was for three years pastor of the Chinese church in Kobe, Japan, has a slight knowledge of the Japanese language, and has a broad and open mind toward the Japanese people, enables him to work in close harmony with the pastor of the Japanese Methodist church in Bakersfield. These young people are Americans and therefore it is not hard for them to cross the racial lines and join in such meetings, which of necessity must be conducted in the English language. Rev. Anthony S. Donat, pastor of the First Church, Bakersfield, has offered to help start this inter-racial union experiment. Too much cannot be said in appreciation of what he and Miss Harriette Buss are doing for this work.

The Japanese Work

The Santa Barbara Japanese Church has now completed its first full year as a self-supporting church. It has finished the year with no deficit, has paid in full its accepted apportionment, has set a fine example of unity and service in its own work, and shown a spirit of cooperation in the Conference work that is quite commendable. To Rev. K. Inori, the pastor, is due great credit for the healthy condition of this church.

The Pasadena Union Church is an example of the cooperation of many denominations. A local committee composed of representatives of nearly all the churches of different denominations in Pasadena takes deep interest in the activities of the church, and also materially helps in the finances. A strong Sunday School and young people's work is being carried on, and the women's society is in a thriving condition, but at present certain phases of the work of the church are at a standstill, and a radical change must be made before the church can be built up as it should.

The Japanese Union Church of Los Angeles is the center of a large and growing work right in the heart of the Japanese district of the city. Rev. N. Toku who began as temporary pastor, has now been called as the permanent pastor, and is doing excellent work. He is one of the few of the older men who can preach in the Japanese language in such a way that the American born second generation young people can understand and appreciate most of what he says. The able work of Mrs. L. Leech, who has charge of the Junior Church, and general oversight of all the numerous activities of the young people, is largely responsible for the wonderful development of this very important part of our Oriental work. Miss Mary Hall has charge of the night school, and does very effective visitation work in the homes, so that everything possible is being done to build up the life of the church.

The Montebello Mission is continuing its work for the second generation under the consecrated leadership of Miss Mary Griffith and Miss Ida Jacobs and their corps of volunteer workers from the "Mother Church" at Whittier.

The Riverside Union Church has shown a steady growth and has now become too large for the present equipment. The problem of a new building for the needs of the work is facing us. The energetic pastor, Rev. Paul K. Tamura, has a very extensive field, as some of his members come from as far away as the Coachella Valley.

The San Diego Japanese Church, spurred on by

the competitive activities of the Buddhists, has reorganized its work, secured Mr. Kushion as assistant to the pastor, purchased a new bus, and developed every department of the work to great efficiency. The Buddhists had succeeded in cutting the attendance at the Church School to one-half the usual number. Now the church has practically won them all back and the average attendance is larger than ever. This field includes the work at Chula Vista and La Mesa, and since the coming of his assistant, Mr. Nakamura has been able to give more time to the development of these outlying districts.

We wish at this point gratefully to acknowledge the Freeze Bequest to the trustees of the First Church, on behalf of the Chinese and Japanese in San Diego, five thousand dollars to each. This gift has been of incalculable benefit to this work.

The Problem of the Second Generation

This is becoming increasingly difficult. At the present time there are at least twenty-five thousand American-born young people of Oriental parentage of school age, on the Pacific Coast, and almost as many more too young to go to school, but who will soon be crowding on to be educated. What of their future? They are American by birth, education and culture, but belong to the Oriental race. Are they to develop a race consciousness because of discrimination, and race prejudice, or can they be absorbed into our complex national life? The situation is particularly acute because the Pacific Coast is unable to find employment even for the white people, so that those of the Oriental race are doubly handicapped when they seek to compete in the ordinary occupations of life. The solution lies along the lines, indicated below, which are already in the process of being worked out.

1. To form connections with big business concerns in the East and Middle West, where positions may be opened to those young people who are prepared to occupy them. The kind of employment open to them and the preparation needed, must be found out and then the young people guided in their preparation for such positions.

2. To secure a scholarship fund for the placing of these young people in Middle West colleges and business colleges, helping them to form their connections in those localities, so that on their graduation they may secure employment there, thus relieving the situation in California by scattering them over the country.

3. To develop a system of vocational guidance so as to direct those who are to remain on the Coast, into the lines of work most suited for them

4. To help them in their personal problems, in their relations to Oriental-born parents, to their school and social life, and to their American environment. They need help in the questions of marriage, home building, and civic relationship; and above all they must be made to see the great importance of church and religion in the development of their character and spiritual life.

This is a task which challenges us with its magnitude and its importance, and it is one in which our Southern California Congregational Conference must take a leading part.

The Student Pilgrimage to Japan

A party of fifteen students who spent ten weeks in a trip to Japan and Korea, was a great success. It was a success financially because the total expense was less than four hundred dollars per person. It was a success educationally for it afforded the opportunity of seeing, first hand, the work and problems that face the religious leaders in other lands. It was a success spiritually as every member of the party gained a new vision of mission fields and work, and a new inspiration to do his part right here at home. It was a success also in the influence it exerted in Japan. No greater piece of work could have been done by the Oriental department of our Conference work, during these summer months, than that of helping to cement the friendship of our two nations and showing that we as Christians, are really interested in the larger questions of world relationships. Such pilgrimages should be considered as an integral part of our Oriental work.

Report of Southern California Conference Committee

Rev. A. S. Donat, chairman, says:

"The work among the Chinese and Japanese churches, under the direct supervision of Rev. Paul B. Waterhouse has been a joy to your committee and to all of our churches, in the spirit of earnestness and downright work; the breadth and bravery of maintaining the Christian attitude toward the Orientals as a race and as our brothers; the constant study of the ever-changing status of these awakening people and in the splendid work of the Chinese and Japanese pastors. The A. M. A. Committee has met an hour before each regular meeting of the Board of Directors.

"The Chinese and Japanese missions and churches of our Conference furnish a very interesting opportunity for special Projects. We recommend to our churches the selection of one of these missions as a project, not merely for financial support but as providing an avenue for direct personal service. The Orientals, now more than ever, are

greatly in need of friendly counsel and kindly assistance by their Christian American friends. The political, social, economic and religious awakening in China and Japan has almost overwhelmed the Orientals residing on the Pacific Coast, as well as all the rest of us. There is evident a tendency to question our sincerity as Christians. It seems to us that the Chinese and Japanese are more reserved, and harder to reach than they were a number of years ago. For this reason there should be a planned and friendly understanding between the American and Oriental Christians. The Project method would help to create an interest and bring a new sense of reality and joy to us all.

Re-Study of Methods

"Again we would suggest a re-study of the methods used by the pastors and leaders of our missions to reach the masses of their people. Not long ago a number of prominent men and women interested in the New Chinese Republic were our guests. The response by the Chinese people was on the whole most remarkable. Hundreds of Chinese attended banquets and lectures and paid good money for these things. Is there not a method, can not a way be discovered, to have our Orientals wake up—to be alert, and find the Christian Way worth while, and enlist their wholehearted support? I think we are just a little behind the times in our method of Christianizing the Orientals.

"For this coming year we would recommend a definite program that might be used in all of our stations: a program of education—lectures, by such men as Dr. O. S. Johnson, pageants, social presentation of Oriental programs by them in our churches, and so forth. We must endeavor to reach all Chinese and all Japanese and we must also permit them to reach us."

Costs and Rewards in the Ministry

By HARRY R. MILES

THE salaries in country churches do not make ministers rich, but the rural minister sometimes shares experiences like those that led Paul to speak of himself as "having nothing yet possessing all things."

A minister who worked on low salaries and had to contend with poor health was run over by an automobile four years ago and incapacitated for the pastorate. He was bound to work on at something and earned what he could by selling and delivering stationery until this proved too much for him. The Board of Ministerial Relief has made him a grant and happy memories are a compensation for what he has borne. One Christmas week long ago he called at the home of a large family where father and children were all sick, with no money or food in the house. As Christmas approached he and his wife found that they had no appetites for the turkey which, with all its fixings, stood ready to be put in the oven. They felt that it belonged to that poor, sick family and he carried it to them. Christmas Eve the minister's bell rang and he found at the door two of his class of twenty Chinamen, with broad smiles and arms full of things for the Christmas dinner, including the best turkey they could find in the market. Few Christmas turkeys had the flavor of this one, which was fragrant with the good will of Chinese friends.

THREE CHURCHES AND $300 SALARY

Hard Sledding

Many ministers learn to smile at scarcity. A pensioner of the Board of Relief wrote recently that a check just received had come at a time when they had in the house no butter, milk or meat of any kind and no food for the dozen chickens. They and the chickens were living on potatoes, and he and his wife were laughing and talking over old times in the field when for a salary of $300 they served three churches and lived in an old log house with one room, and the two oldest children, babies. Nothing could daunt that family.

Supreme Desires Satisfied

The Ministerial Boards are sometimes able to supply the supreme desire of those who have been denied much that they needed. One widow writes, "When yet a young woman, as my husband and I were walking past attractive homes, I remarked, 'Don't you wish we could own a home?' He said, 'This

is not our abiding place.' I felt rebuked, but after many years when we grew old we were permitted to have a little home where we planted fruit and flowers and had several years to enjoy it together before he went to that abiding home, while I must stay still longer. I want you to know that it is only through the love and thought of friends who give to the Board of Ministerial Relief that I am permitted to stay in this home for which I have so longed. I am thankful to God for the Board that has brought such help and cheer into many homes."

A GOOD SCOUT

Another widow, who has been provided a snug harbor at the end of a wandering life, lost her only child in the World War. When her husband died two years ago she asked that her grant be made less than it normally would be in order that the money might go to some one in greater need. Rather than have any one else pinched she wished to cut corners closer herself. The Board would not permit her to do this, and she wrote, "I know that my husband and son would be delighted if they knew of the good things that have come to me. With your thoughtful care one does not feel so alone."

Help to Get the Children Through School

The funds of the Board of Relief make possible for some widows what they crave more than to own a home—help which enables fatherless children to work their way through school. One mother recently wrote, "My boy is finishing his junior year at the university and without debt. He has earned his way himself, but without your grant to provide for me, he could not have done so."

Another widow wrote, "My son graduates in June and he is hard at work in the northern part of the state. He has allowed himself no vacation these three years except one week last summer and a few days at Christmas. With only two girls to educate now I begin to see daylight ahead. I want to spare them so far as possible the discomfort of looking different from other girls. They deserve encouragement for they are delightfully resourceful about making their own clothes, utilizing left-overs and making a little material go a long way."

The Christmas Emergency Fund is sometimes a godsend in this fight for an education. One mother wrote, "I am not going to attempt to tell you what the gift I received a few minutes ago means. My son and I, while alone, were discussing the situation, facing the facts, and had decided that he could not re-enter college the first semester. He is working on the state highway. Shoveling from seven a. m. to six p. m., is tiring, but good for growing muscles. His wages are thirty-five cents per hour, and he does as much overtime work at higher pay as is well for a boy not yet nineteen. This check will go into the school fund and make it possible for him to enter college late in September."

Reward Within Himself

One of the great souls on the roll of the Ministerial Boards recently went through a long and painful operation. When it was all over he wrote, "I spend some hours each week over in the Naval Hospital where I was splendidly treated and experienced a happy operation by which I was relieved of a 'cartload' of stones, and enjoyed the hospitality of the institution for eleven weeks. I can never forget the splendid surgeon who did the work, or the commandant who witnessed the operation and greeted me a few days later with, 'Oh, my boy, you are a good scout.' It was one of the events of my life and the Lord was with me and good to me."

"Godliness Profitable for the Life That Now Is"

A minister has just written, "It was just forty-five years ago July first that I began work in my first pastorate. It is something rather remarkable that all of the active members of that little church are still living, while the church is disbanded and the building burned. All have moved to the city and are members of the church there. One of the old deacons is now nearly ninety-four, and another eighty-five. One man, only somewhat active then, afterwards backslid entirely and is dead. His wife and all the younger people are, with a single exception, still living.". Here is a warning for those who

are only "somewhat active" in church work. This minister adds, "In the old store building we had a fine Sunday School among whom was an orphan boy of ten, who was living with his grandmother, a dear old Quaker lady. I had occasion to write that boy the other day and received a prompt reply thanking me for the reminder of happy boyhood days there and it was signed, *'Herbert Hoover'.*"

Larger Provision Available for Ministers Not Negligent

Some of the people whose stories are told above have had experiences that are pitiful and wrong. Churches that accept the services of men should not fail to provide them a decent livelihood during both active service and retirement. The churches have awakened to the obligation, established the Annuity Fund and the next generation of old ministers will have a more adequate provision—*if they avail themselves of it by joining the Annuity Fund at the beginning of their ministry.* Strange as it is, many do not join. Fifty-one per cent of Congregational ministers ordained in the last fifteen years were not members at the opening of 1928. These men should read twice the following letter just received at the office of the Annuity Fund: "I gratefully acknowledge receipt of the first installment of my annuity. How thankful I am for it, and also for the advice which counseled me to take it. With the pastorate of a feeble church, and salary four months in arrears, here is one concrete instance where participation has proved more satisfactory than even my enthusiastic anticipation. I would urge every minister to identify himself with the Annuity Fund, for without it, that sentence in Clark's grammar we used to have to parse, 'Old age is dark and unlovely,' may have an opportunity to prove its truth. I am very thankful for those who have devised this institution and for those who are executing it so efficiently."

Men who will not avail themselves of the opportunity offered through the Annuity Fund will have small ground for future claims upon the Board of Ministerial Relief. Relief grants cost the churches many times more than to provide for age through the Annuity Fund, and the minister receives only a fraction of what would be his through an annuity. Men not joining the Annuity Fund are thoughtless both of themselves and of the churches.

Talladega College Receives Notable Consideration

IN 1881 Dr. Strieby, senior secretary of the American Missionary Association, conferred at Fisk University with the presidents and principals of the A. M. A. schools. Fairchild of Berea, Ware of Atlanta, Cravath of Fisk, De Forrest and Andrews of Talladega, all intellectual and missionary giants of their day were there. Dr. Ward, editor of *The Independent* represented the Executive Committee of the A. M. A.

The chief subject discussed was the possibility of extending the opportunities of the Negroes of the South for a college education. At the time it was taken for granted that Howard, Fisk and Atlanta were justified in operating college departments. The question at issue was as to whether or not Talladega, Straight and Tougaloo should be permitted to do work of college grade. The discussion was long and serious. The chief difficulty was the lack of college grade students. Some argued that only a few colleges in important centers would ever be needed. Some claimed that each state should have at least one college for Negroes. Others found that the college might swallow up the seminaries. It was finally decided that Talladega should be a college, that Straight should continue its college work and that Tougaloo should begin to do college preparatory work.

That was forty-seven years ago. All of the men, save Mr. Andrews, have passed on. Today their faith is being vindicated and their dreams are coming true. On May 24, the General Education Board voted to give Talladega College a half million dollars for permanent endowment if the college will secure within five years a like amount from living donors. This conditional gift comes after a careful survey of ninety-nine institutions for colored people doing work of college grade. The large conditional gift, therefore, is at once a recognition of merit and a reward of achievement.

Talladega is the only standard college of liberal arts in the state of Alabama with a million Negroes. The state is also without a single state accredited public high school for Negroes. Recently, however, the legislature provided means with which to stimulate the development of elementary and secondary schools throughout the state. Meanwhile, Talladega is training teachers and developing leaders with over two hundred and fifty students in the college department.

With a plant worth a million dollars, a Negro population of a million, in addition to its regular annual assistance from the American Missionary Association, Talladega needs a million-dollar endowment. Half of this sum from the General

Education Board is a mighty stimulus toward the securing of the other half million. The American Missionary Association has pledged one hundred thousand dollars. It is hoped that the alumni will raise fifty thousand. Friends of Talladega will have to provide the remaining three hundred and fifty thousand. This will mean a few friends with large gifts and many friends with moderate gifts. Voluntary gifts or pledges before the campaign begins would bring much joy to the trustees of the college and the officers of the American Missionary Association.

Loup Valley United Parish

By REV CHARLES G. MURPHY, *Field Secretary, Congregational Education Society*

THE Loup Valley United Parish, in the state of Nebraska, consists of Thedford, Seneca and Brownlee. The first two are on the Burlington Railroad sixteen miles apart, and Brownlee is across the sandhills, twenty-five miles to the north. Thedford and Seneca are located on the middle Loup River and Brownlee, an inland town, is on the north Loup. These clear, swift flowing streams meandering their way through narrow valleys and definitely confined within grass-covered banks, are the most beautiful rivers in the state.

Into this united parish a young pastor and his bride came a little more than a year ago. They have been quietly but carefully laying the foundations for this larger parish, for this combination is new and cooperation is a thing to be learned especially among rugged, self-reliant pioneers. The foundations have been laid by slowly developing a program of service and fellowship in each of these three centers; also the cultivation of friendly good will between them. Missionaries across seas could not be more truly ambassadors of friendship than are this pastor and his competent wife.

They have recently closed a program the purpose of which was to further develop the cooperative consciousness of these communities and to enrich the local program in each place. The plan called for a speaker each week for four consecutive weeks. Each speaker spent a day in each of the three places giving one or more addresses with opportunity for fellowship.

I was the last speaker on the tour. My special task was to rally the young people and to stir them to a more active participation in the programs. The pastor had well prepared the way for this work, and the fine response of the young people in each place, showed their confidence in his leadership.

At Seneca we spoke in the high school; also conducted a special meeting for the young people in the church. The young people sang as a special, "Follow the Gleam." Services in their honor and in which they had a share were a new experience to them.

The young people are just beginning to get a church consciousness at Brownlee. There was a young people's banquet with toasts. The president of their young people's group spoke well for their society. We spoke at the banquet; also at a special young people's service in the church, following. The young people formed the major part of the audience and the young men seemed to predominate.

At Thedford we gave an address to the county high school. They also had a banquet here in the evening which was presided over by the president of their group; and two of the officers gave toasts. The banquet was well attended and the spirit was excellent.

We spoke at the banquet, also at an evening session in the church. This last service was a climax in attendance, the young people filling solidly one side of the church auditorium. A feature here was two front seats packed with attentive and thoughtful young men. There were others but these led the way.

These churches have been burned over with revivalism of the old type, and the young people have taken little interest in the work. This was a part of a new movement to make a new approach and to give them a sense of their partnership in it.

THREE-fourths of all the pages in school histories used to be given to wars and the glorification of wars. This had shrunk to one-fourth in 1923 in the United States, according to the report of a special committee of investigation. History used to be taught as if human progress was made only in war years. The new education teaches that peace periods are the only seasons of progress and that war always interrupts progress. Peace education leads children to praise the inventor of electric light but not the inventor of poison gas. "History is now being made" is an old sentence with a new meaning. History is now being made when education increases, child labor diminishes, inventions multiply the comforts of common living, and people are healthier and live longer. In health and disease war stands condemned.

—SELECTED.

The Every-day Job of a Home Missionary

Monotony Does Not Quench Nor Difficulties Baffle a Heroic Spirit

By REV. LUCIAN J. MARSH, *Assistant Superintendent in Oklahoma*

EXCITING and strange adventures do come to the home missionary at times, but most of his days are of a sameness. He tries to live as he preaches; he marries the young people; buries the dead; baptizes both young and old; attempts, more or less successfully, to develop leaders, only to have them move away just as they have become competent to relieve him of some of the burden. He must both furnish the vision of the things to be accomplished, and kindle the enthusiasm that brings them about. One of his hardest tasks is to overcome prejudice and create a cooperative, fraternal spirit in his community. He may contribute this constructive service for years without apparent recognition because his field is far removed from the church centers.

REV. AND MRS. W. M. OAKES

Such a man is Rev. W. M. Oakes of Goltry, Oklahoma, who has served our churches in Oklahoma longer than any other of our pastors. Nothing exciting has happened in his present pastorate, of which this is a short and inadequate story.

I begin at the time when he had lived in Goltry only a few months. He and his family occupied the little square parsonage that had four rooms below and a couple more, right under the roof above. The Congregational church building stood on the corner just beyond. It had been built years before by combining two small church buildings that were moved in from the country and was twisted and worn by the winds and shrunken by the heat of many summers. But it was the meeting place for the church, even though old and unadapted to the needs of the times.

Goltry lay scattered about over the prairie after the manner of the small villages of the Southwest. Wind-twisted trees marked the checkerboard streets and here and there a cedar tree made a spot of bright color to relieve the drab brown of the picture.

The Golden Rule Applies to Catholics

One winter morning both the Roman Catholic church and its rectory were burned to the ground. People were wondering whether the fire had been deliberately set by some enemy or whether it was the result of an accident, and some openly rejoiced at that congregation's misfortune. But Mr. Oakes promptly sought out the priest and offered him the use of the Congregational church. The priest thanked him but said that he had already set up his altar and confessional in a small store building in the village. He would be glad, however, to have the use of the church building if he should have to conduct a funeral service before their new building was completed. It happened that later he did so use it. This action of Mr. Oakes produced a general discussion and much adverse criticism. One day a leading man of the town called him into his office and asked him:

"Why did you offer the Congregational church to the Catholics?"

"Well," replied the minister, "I have been preaching that we should help one another, and to treat the other fellow as we would wish him to treat us if we were in his place. I just thought that this was a good chance to practice what I have been preaching."

"But," the objector continued, "they would never offer you the use of their building nor let you use it."

"What they might do does not affect what I should do. It is a case of doing as I would be done by," replied the pastor, as he went out.

Soon after arriving in Goltry Mr. Oakes had suggested the need of a new church building. The inability to heat the old one during the winter had begun to make the members of the church realize that one was necessary; also that, without a new building, it was impossible to carry out any such progressive program of religious education or community work as the pastor was suggesting to them. During the winter the pastor had begun to talk to a few of his official members who had caught a vision of a working church, about the things that might be accomplished in the community if only they had an adequate church home. The movement was further stimulated by the alacrity with which the Roman Catholic congregation had pushed their building plans after the fire.

THE NEW CHURCH, GOLTRY, OKLAHOMA

Finally, at a meeting of the congregation the pastor and his Board of trustees presented to the church the plan of an adequate building and method for financing it. The church voted to build if the necessary funds could be raised. Then, after the money was secured by subscription, they found that the discount on the notes covering the subscribed money would be too great. Everybody was in despair.

But the enthusiasm of the pastor would not be dampened and under his leadership the trustees again presented the matter to the subscribers to the building fund. A new will to do took possession of the members of the church and the other supporters. Most of them converted their subscriptions into cash or notes payable when their wheat was harvested. The Congregational Church Building Society also came to their aid in its usual generous manner. With the new enthusiasm came an enlarged vision of the uses of the church building and the plans were changed so as to make possible a greater usefulness than had been at first planned.

An unexpected return came through the offered use of our building to the Roman Catholic congregation. Before our parishioners were ready to begin building the Catholic buildings were completed and several thousand bricks remained which the Catholics gladly sold to our church at cost and ordered enough more for us to complete our building at a very considerable saving. Besides this, several Catholics made substantial subscriptions to our building fund.

After the building was begun it was rapidly pushed to completion and was dedicated last July. The completion of the meeting-house was but one of the beneficial results coming from the efficient leadership of this home missionary pastor. Where before there was a division between the Catholics

THE FOUR DAUGHTERS OF MR. AND MRS. OAKES

and Protestants, now there is a spirit of good will and cooperation. Among the members of the Congregational church there is a new loyalty; and an enlarged conception of the work of the church in the local parish is revealed by an enlarged program of religious education and social activities. With this there is a growing interest in the world-wide work of our denomination.

The Major Interests of Young People

By Secretary HARRY T. STOCK

EARLY in 1928 the Secretary for Young People's Work of the Education Society sent to the members of the National Committee of Congregational Young People and to a number of church groups, a set of mimeographed sheets which might form the basis for a study of the question: "What are the six main subjects upon which our Congregational young people should work during 1928-29?"

A hearty response followed. The returns showed thoughtful consideration. The general summary which follows indicates the judgment of the group. The young people's program for our Congregational churches is now being worked out with these returns in mind. As this program takes shape, the National Committee of Young People will again be consulted regarding its details.

It is interesting that the most pressing problems have to do with ethics and religion. Although opportunity was given these young people to express their interest in questions relating to science, comparatively few of the groups found this a troubling problem. The one question which continually came to the fore was, "How can we know what is right and what is wrong?" Accordingly, it seemed that an immediate task of the church is to help these young people "build a code of ethics or morals necessary for Christian living." (In this connection, see the discussion booklet, "Problems of Christian Youth," Stock, prepared for use in young people's groups. The topics in the Christian Life list for the fall also deal with this matter, particularly in connection with the teachings of Jesus.)

The second fact notable in the questions submitted is that, in spite of our Church School teaching, these young people are quite perplexed concerning Jesus, the meaning of Christianity, and the obligation of Christians toward the other religions of the world. They want to "discover for ourselves just what the religion of Jesus is" and they are anxious to "try to decide what a Christian should believe today." Perhaps, in our "practical courses" we have failed to provide any synthesis of belief, any clear picture of what the historical Jesus is, any clear conception of what is fundamental in the realm of attitudes. This puts the obligation squarely back upon the adult generation: the outstanding need of today, so far as our youth are concerned, is adult religion and adult education.

The third important fact is, that the high school young people today have an interest in social issues which was lacking, even as recently as five years ago. It has been a common experience in summer conference classes to find that these adolescents have thought the question of war to be too distant and too adult for them. But the problem receiving the second highest number of votes in this survey of high school groups was, "to face the question as to how to get rid of war." In the study of this question, it is recommended that the pamphlet distributed by the Federal Council ("Words of Christ Commonly Quoted for or Against War") be secured, and that the six weeks' discussion course ("Working for World Peace") issued by the Commission on International Relations of the National Council be adapted to adolescent use.

Pleasant Hill Academy Girl State Winner in National Contest

The winners in the National Oratorical Contest on Outlaw-War Treaties have just been announced. In addition to the grand prizes there were gold medals awarded to the best in each state. The first prize for the state of Tennessee is won by Edith Vance of Elmwood, Tennessee, who is a student of Pleasant Hill Academy.

The purpose of the contest was to get the youth of the country thinking in terms of world peace. The prizes were offered by Clement M. Biddle of New York City. The contest was sponsored by many of the leading organizations and citizens of America. The chairman of the committee in charge was Philander P. Claxton, former United States Commissioner of Education.

At Pleasant Hill Academy more than fifty students entered the contest. Kenneth Zimmerman of Grandview stood second.

The Parish of Widening Fellowship

By REV. SAMUEL M. PENN, *Sophia, North Carolina*

Here we see one minister caring for several district communities in a single extensive parish. Each point has its own problems and needs. To each his leadership means progress and spiritual uplift.

THE Star Larger Parish is situated on two of the best highways in the state, numbers 70 and 77. These highways run through the center of the state. The parish was named in the program of the Conference of the Carolinas, "The Parish Along the Highway. "Yet there are parts of it off the highway—like Flint Hill, which is difficult to reach in rainy weather. Yet this group of people is just as important as any in the Parish. Their children, young people and adults present as clear a challenge as those of any other congregation. Here you may "shake a bush" and let an announcement fall that you are going to put on a special program any Sunday afternoon and the hill will be covered and standing room a privilege. In the afternoon of the second Sunday in May the leader of the young people's class prepared a Mother's Day program and the building would not accommodate the people. On the evening of the nineteenth of May the boys had the responsibility of entertaining the girls and giving them a banquet. On that night it was pouring rain; yet there were many girls and boys on hand and they put over their program in good style.

REV. SAMUEL M. PENN

The Church and the Community

The young people of the Sophia church have organized a society known as the Sophia Community Civic Club and are seeking to work out into a wider fellowship. Their activities center around the church and Sunday School, but are not confined to them. They, and we all, feel that the church belongs to the community and the community to the church. This society has given a church supper and one box supper which brought seventy-five dollars. This will go toward painting the outside of the building, in addition to what friends of other churches have contributed. When this has been done they will complete the class-rooms in the basement.

Many Names but One Leader

We feel that the parish is widening its fellowship in that it has two community churches. Sophia, at least, bears that title and endeavors to serve in that capacity, and Flint Hill has been organized on that principle. We include in our fellowship people from several other faiths. They are all welcome—Methodists, Baptists, Christians as well as the Congregationalists—we make no distinctions. Then we are holding a union service once a month with the Christians at Star and Ethor. The pastor made an address at the Ethor Christian church on the first Sunday in June. This was at the annual memorial service.

The challenge which comes from such a group of churches is strongly felt. We believe that the whole man must be ministered to, that the churches must enter heartily into rural life, the industrial and social affairs of the people as well as their moral and spiritual interests, all this is included in religion. We are here to build on the best our people have and to develop that. It is a strenuous life and growing more so, extensively as well as intensively.

The Ministry of Good Books

The young people have been provided with a circulating library. They are supplied with good story books and other literature valuable for Sunday School and religious education. This has been furnished by friends in New Britain, Connecticut and at Richmond Hill, New York. Much better literature is used in the Sunday Schools than was formerly the case and better seats have been provided for the church at Sophia. Seats are also needed in the Bailey's Grove church. This congregation is enlarging its house of worship. We are working as well as praying for growth and development and gradually results are being realized. We sometimes feel like praying as the colored people did in their cottage prayer meeting, in reference to being kept true, "Lord, prop them up on the falling and leaning side." Billy Sunday has quoted this petition, but it originated among the colored folks here.

The Flint Hill people are planning and working enthusiastically for a church building. Some of the timber has been cut. The young people are especially active along this line and meet each month for a program and business meeting. Their loyalty and devotion cannot fail to bring practical results.

There has been some evolution in the way of the minister's travel. When the parish was accepted he walked or traveled on trains or busses; later he purchased a pony and would ride it to the nearer points. In these later days a Ford has been obtained and part of the expense of the upkeep has been provided by the Church Extension Boards. And as the parish grows more extensive an aeroplane will become necessary.

FLINT HILL GROUP

Our Part in Race Relationship

At the Lakeside, Ohio, Congregational Young People's Conference this summer there were almost two hundred young people present. Among the courses of study given were two in World Friendship, one by Mr. and Mrs. R. W. Downs, formerly missionaries in Japan, and the other by Secretary Brownlee of the A. M. A. on Race Relations in America. Secretary Brownlee requested three-hundred-word essays from the members of his class. We print the following one by a high school girl of Ohio.—EDITOR.

THE problem of race relationship is a very serious, puzzling problem. I know very little about it, but the thing that puzzles me most is how will it be settled. It will be a hard thing to break the barriers that exist between the races. It may be impossible. From all points of view, a "brotherhood of man" would be a good thing. Will race riots bring it about? Will race hatred bring it about?

Noted philosophers and scientists have wonderful suggestions, but I think the individual can do just as much. If each individual in the world could be made to understand the theories of the race question, then do something about it, what a great change would take place.

When many people have a hatred for other races and refuse to change their opinions, can this change happen? When many people refuse to discuss the question and think the white race should reign supreme, can this happen? All of us feel differently toward a Negro or a Chinese or an Italian perhaps than we do toward an American. We have all heard stories of people who believe in equality, but when it comes to giving it their theories are apt to go to smash. We may be in this class of people.

Each one of us must follow out our theories if anything is to be done. It's hard to treat every one the same, but the more we try to do a thing the easier it becomes. To be an example to some one else helps, too. We all have some influence on others, and if we could change one or two persons' attitude toward foreigners it would help. When I think of our attitude toward other races I like to think of Longfellow's quotation, "If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility."

During the latter part of March and early part of April Tougaloo enjoyed a three weeks' visit from Miss Mary White Ovington, chairman of the executive committee of the National Association for Advancement of the Colored People. On four evenings of her visit she gave four lectures of unusual value on "Books Relating to the American Negro."

After long delays Tougaloo College has now discarded the regular use of its own electric lighting plant, and is being served with electricity by the Mississippi Power and Light Company.

Thirty Bad Days

By MRS. MINNIE J. DICKINSON

YOUNG Thomas Millsaps swung himself down from the school truck in front of his father's ranch house, saying in a subdued voice,

"So long, Bill."

"So long. Good luck to you," answered the one-legged driver.

"Same to you, Bill," said Thomas, as he sprang over the low front gate and made a run for the porch, into one corner of which he tossed his catcher's mitt. He had no merry whistle or word of greeting for the old house dog, who had come from the barn to greet him with joyful barks and growls. He spat his gum out at the cat sunning herself on the window sill, and, forgetting to wipe his feet on the door mat, made his way through the house to the kitchen, leaving his cap on top of the piano as he passed.

He found his mother busy rolling out pie dough. She raised a floury arm to brush a refractory lock from her face, saying:

"Home so soon, son? I did not hear the truck, nor your usual whistle. Not sick, eh?"

"No, Mother, I'm not sick. But someone else is. Guess what it is?"

"Measles?"

"No."

"Whooping cough?"

"No."

"Small pox?"

"No."

"Diphtheria, or scarlet fever?"

"No." Worse than that; guess again."

"My, what can it be?" and Mrs. Millsaps looked seriously at her fourteen-year-old son. "Worse than diphtheria, or scarlet fever? What is it? Tell me. And who is sick?"

"It's pretty bad, Mother, and we are all scared stiff. It is spinal meningitis and little Lizzie Pelton has it. She went home from school sick three days ago. When the doctor came he found her delirious. He had his suspicions as to what it was, but to make sure he sent for the county physician, Dr. Mangum of Nampa. They sent specimens of the culture to Boise and received the report this noon—that it is spinal meningitis in its most contagious form. Do you think I'll get it, Mother?"

"Oh, I hope not. We will not worry, son. Do you remember the text the missionary gave us last Sunday morning?"

"No, what was it?"

"'What time I am afraid I will trust in Thee.' So we will do just that: we will trust in our Heavenly Father."

"You see, Mother, Lizzie has been riding back and forth on the truck, with about twenty-four or so of us kids, and three of them are in her room at school. So, if there is such a thing as spinal meningitis being catching, we all have a good chance to get it. I'll bet Miss Barnacle is scared stiff too. She is Lizzie's teacher, that pretty curly-headed one, with the dimples. All the boys in town are crazy over her. Well, when Lizzie got sick, in school, Miss Barnacle said she almost kissed her, she felt so sorry for her. Believe me, I'll bet she's glad now she didn't."

"Yes, no doubt she is," answered Mrs. Millsaps, thoughtfully, as she slipped a pie into the oven.

"You change your clothes now, Thomas, and do your chores. Father has gone to Boise and will not return until to-morrow. We will have an early supper, and then I will help you with the milking."

While she was speaking the telephone rang. Mrs. Millsaps was much relieved to hear the voice of the missionary saying, "The doctor has given instructions that all public gatherings be canceled for the next thirty days. It will necessitate our canceling our usual Easter program. Also it will be wise for members of the community to remain in their own homes as much as possible, not visiting from house to house."

The missionary added, "Do not forget to pray that God in his mercy will stay this dreadful plague. The children of nearly every family in the settlement have been exposed, and we must trust in God as perhaps we never have before."

As the days went by anxious parents watched their children for the first signs of the dread disease. Time and again the doctor was called, for fear it had struck some precious boy or girl. The missionary answered telephone calls, day and night, giving counsel and encouragement to panic-stricken parents. Word came from the Pelton home that Lizzie had died, and, in the darkness of the night, the bereaved father and his brother, with the doctor's help, had laid the precious form away in the cemetery on the hillside.

Another Pelton child was stricken, and although desperate efforts were put forth to save it, it, too, passed away. Then the baby—the doctors saved it.

The Pelton family were moved into a tent, away from the shack in which they lived and the scanty furnishings of their home were burned, in an effort to stamp out the disease. The people of the

ettlement were called on for bedding, underwear, ightdresses, towels, sheets, blankets. Good wom- n went to their store closets and gave what ney could with a generous hand, but only the mis- ionary had bedding to spare. Quilts, blankets and illow cases from the missionary boxes from East- rn friends supplied the need. Two quilts were nade by the women of the settlement.

Anxiously, almost breathlessly, the members of ne settlement watched their own loved ones and vaited. Tossing restlessly upon their beds at ight, sleepless parents pictured their own precious hildren writhing in the delirium of the plague. Those who never prayed before prayed now. Pic- ures of silent funeral processions, wending their vay to the little cemetery after nightfall, were ver present. Whose home would be the next? Would one in every home be taken? Or would ll the children in every home have to go? It was ard for the fathers to go about the spring work, ot knowing what might happen while they were n the fields. Mothers grew haggard and careworn ith the uncertainty and awful fear clutching at neir hearts. How the days dragged by! How long ne nights were! Would spring sunshine and songs f birds never come? How long before they could ave church services and Sunday School and young eople's meetings? They would drive past the par- sonage and wave at the missionary, just to receive an answering wave from the window. They knew she was praying, holding them all before the throne.

One week, two, three, passed by. The thirty days were up. Greetings over the telephone were more confident and cheery. The quarantine was lifted. Every home was safe. Every family was intact. A few courageous women visited the Pel- ton family, to assure them of their interest and sympathy. The heartbroken mother, drawing her two remaining babies closer to her knee, replied plaintively, "We-all are just Mormons, but we-all believe you-all are good Christians, too. And in a right smart time, we-all will bring our children to you-all's church and Sunday School. God bless you-all."

With thankful hearts the people gathered in the schoolhouse on the next Sunday morning for a service of praise and gratitude to God. The mis- sionary stated the primary object of the service. Old hymns were sung, a number of the Psalms were read responsively by the congregation, closing with the one hundred and fourth Psalm. Then a prayer of thanksgiving, after which all joined in singing, "How firm a foundation."

We believe God in his mercy had stayed the plague, and this special service was held as a public recognition of his loving-kindness and tender mercy.

The Children's Church Finished

ONE of the projects for our Sunday Schools in 1926 was a building for the church at Eka- ka, Carter County, Montana. By changes in the ans the building was not completed until this ummer and on July first occurred the dedication : which Field Secretary Rev. George T. McCol- m, D.D., of Chicago, preached the sermon.

It has been a wonderful achievement, in which eople from all over the county have shared as well s our Building Society. The structure finally de- ded on is of stone and the visitors to it are as ud in its praise as those who have watched over s construction. A good picture of the exterior of the building has just been received by Secretary Leete and within a few days an enlarged copy of the same will be sent to every Sunday School which in 1926 showed its interest in the building by sub- scribing for it ten dollars or more. We hope the officers of these Schools and the missionary com- mittees will duly explain to the Schools the occa- sion for this long delay and assure them that the delay, while annoying to them, perhaps, has awak- ened a great deal of interest among the people by whom it is to be used and in this respect perhaps the delay has been of an advantage rather than a disadvantage to the cause.

Charleston, South Carolina

) LYMOUTH Congregational Church, located in Charleston, South Carolina, America's most his- ric city, was organized April 14, 1867. It was the st church of the Pilgrim faith organized for and the colored people south of the Mason and xon line. The first members came from the Cir- lar Church of Charleston. On last Easter a young woman was received into Plymouth whose ancestors for six generations have been devoted Congregationalists. The church and parsonage are located in one of the best residential sections of the city. The property is free of debt. For sixty-one years this church has been a very large factor in the educational, civic and religious life of the city.

As the Years Pass By

THE first ten-year period of the Congregational Sunday School Extension Society, the successor of the Congregational Sunday School and Publishing Society in extension service, is now a matter of history. The period has been marked by a steadily growing program, the outstanding aim being that of an earnest endeavor to do a needed task in a constructive way.

The reorganization took place in response to a definite call from our Congregational constituency, and it has resulted in a distinctly forward movement. Beginning its activities in 1928 as a part of the threefold plan of the Church Extension Boards, its emphasis has been steadily placed on a fourfold basis of service:

1. The organization of Mission Sunday Schools in religiously needy communities.
2. Aiding Sunday Schools in securing the best type of lesson study literature.
3. Cooperation in the development of a strong program of religious education.
4. Winning our young people for Christian life service.

During the ten years 1,804 Mission Sunday Schools have been organized in thirty-seven states with a total initial enrollment of 41,801. This pioneer work has included cities, rural and industrial communities, lowland and mountain places, educational centers and the ranks of the unprivileged. Such service has called for careful study and wise planning, and strong foundations have been laid. The outcome will be abiding. Everything entering into the consecration of the extension workers making for missionary outreach and religious educational advance can and will be built into the program of the coming years.

During these years the aim has been to organize Sunday School Extension work in such a way as to place every Mission Sunday School under direct pastoral care. This has resulted in a large number of the Schools organized eventually becoming numerically a part of the Church Schools with which they were associated in leadership at the beginning. This has strengthened centrally located parishes and at the same time cared for the needs of the outlying regions.

For the most part the extension staff has been joint with that of the Congregational Home Missionary Society. The vital need, however, is for a larger number of full-time field workers, who will be commissioned to care for the forty-two per cent of frontier territory where no religious educational work is being done.

The Directors of City, Rural, Foreign-speaking and Negro work have cooperated in our Sunday School Extension plans. Branch Sunday School activities have resulted in a number of important church organizations, surveys have been made in many rural regions, from Ellis Island throughout the entire country the service has been continuous and unified., Results have been rewarding and before us is an open door for Christian fellowship.

Memorial Day at Elbowoods

By HENRY SMITH LEIPER

The following account of the visit of the Church Extension Boards' deputation is taken from the report in The Congregationalist.—EDITOR.

AFTER visiting a number of home missionary churches of North Dakota we came to the ferry on the Missouri River which carried cars and passengers across to the landing nearest Elbowoods. Here is located a school and several churches which are under the care of the American Missionary Association. A lot of interesting work was rapidly inspected, including the school and three churches which bear the stamp of Dr. Hall's statesmanship and long years of faithful service. Dr. Hall himself, in spite of his many years, was an agile and genial host, while Mr. Case, who hails from White Plains, New York, and who is in active charge of the work, made it possible by careful planning to show a great deal in a very short space of time.

Memorial Day dawned clear and bright. It was a new experience for most of the visitors to attend a packed service made up largely of American Indians. Three tribes are represented in the country round about Elbowoods—the Mandan, the Gros Ventre (Big Belly) and the Arickaree. Dr. Halliday made the address of the morning and the writer was asked to make a few remarks. Both addresses had to be interpreted for the benefit of the older Indians who do not speak English. Then the whole party went out to decorate the graves in the little churchyard near by. It stirred the

emotions to hear the Indians singing "America, the Beautiful," especially when they came to the words, "O, beautiful for pilgrim feet whose stern impassioned stress a thoroughfare for freedom beat across the wilderness." The white man could not but wonder whether some of the Pilgrims who made their way across the wilderness had not "beaten" some of the ancestors of these people as well as the "thoroughfare across the wilderness." Yet here were the Indians singing with evident devotion the songs of their country and telling with pride of the eight young men who went from that little place to fight for their country in far-off France. Two flag-decked graves were a mute witness of the loyalty of these red warriors. In the center of the cemetery stood a monument in memory of the two brave women who shared through many years the rigors of life in Elbowoods with Dr. Hall. His first wife died many years ago, and his second wife went to her reward within the past year.

We carried away from Elbowoods a picture in which certain benign faces dominate. One belongs to the venerable and beloved Dr. Hall, one to Rev. Mr. Goodbird, and one to Robert Lincoln, whose Indian name is White Bull.

Important Announcements

Possibility of Pictorial Publicity

THE missionaries on our far-flung frontiers, as well as those nearer to us, long so often to acquaint the churches with their fields and the people to whom they minister; to visualize their work to their constituents: to those who really love "the brother whom they have not seen." But they cannot stretch the missionary budget sufficiently to include the needed equipment, and consequently the pictures are poor and sometimes impossible to reproduce satisfactorily. Many friends would be happy to have the privilege of providing such equipment if they knew where it was needed.

Here is your chance! Our superintendent in North Dakota writes that he much needs an Eastman Cine-Kodak, Model B—Lens F. 1.9. This camera is listed at $150. With this high-grade lens interior pictures can be taken under ordinary light. For displaying the films a Kodascope, Model C, listed at $60, is needed. Of course, Model B would be the much better portable, but as it is very much more expensive, modesty restrains the superintendent from asking for this. With the very best machine, however, it would be possible to get a good North Dakota story in pictures.

Books—Books—Books

We have it from the Wise Man that "of making many books there is no end," but sometimes there is a limit in the distribution. One of our missionaries writes thus:

"The Vacation Church School worker at Knobs, Montana, came back with a most heartening report. She is delighted with the class of people she found there. She told me today that she can think of no greater service than to go down there next summer and hold a two or three weeks' school.

"I have been down there twice this spring. Since it was a seventy-mile round trip and the gumbo has been so bad, it was quite impossible to make a regular appointment. I have promised them a box of books for their library. The people of Knobs are unusual people and want good books to read. It is therefore an unusual request that I am putting in for them. They are all ready to take care of a gift of books in their community library. If this box is delayed four months it will be of no value to them as they will be snowed in for the winter and the books cannot be gotten out to them until spring."

These books should include up-to-date history, biography, scientific works and good fiction. Who will send the first box of books to Rev. H. Roy Phillippi, Baker, Montana? All freight charges should be prepaid.

Other places are waiting for boxes of carefully selected books suitable for community libraries. There is so much reading matter on our tables, books we would gladly share with others in a fellowship of understanding and appreciation. Any other information may be obtained by writing to the Congregational Church Extension Boards, 287 Fourth Avenue, New York City.

An Opportunity for Service

Some of the communities to which the Church Extension Boards minister have varying financial ability, and it is not always possible to meet the need of the community save as others share in the experience. Community boxes filled with clothing in good condition, household supplies—particularly bed linen and towels, toys, games, books, and so forth, are of particular help. The contents of the boxes are sold at a fair price and the money used for the equipment of the local church.

One missionary was of great help in an isolated community during an epidemic because of the sup-

plies of bed linen which came to her in a community box.

Have a "White Elephant Party" and pack the Community Box from your store of household goods. Particular information concerning Community Boxes may be obtained from the Congregational Church Extension Boards, 287 Fourth Avenue, New York City.

A Best Method Exchange Bureau

By HELEN FRANCES SMITH, *Project Secretary, Home Boards*

IT might have been a long tedious task, this building of the Project Lists for 1929, but, thanks to an imagination which even the humid summer weather has been unable to subdue, it has instead been an undertaking with adventure. We have traveled, in our mind, across the length and breadth of the land; visiting the little struggling churches, which are oftentimes the only center of religious and social activity in a wide area. We have seen the splendid programs carried on in the Larger Parishes, and the real pioneer work in the mountain regions. We have driven miles upon miles with the Home Missionary pastor, who serves several points in his extended parish, and have met with him those who are loyally upholding the standards of Christianity in their community. We have sailed to the south and visited the work in Porto Rico. There in the midst of the beauty and squalor of the tropics, we have watched the doctors and nurses at Ryder Memorial Hospital; listened to the recitations at Blanche Kellogg Institute, or worshiped in one of our little Porto Rican churches. Back again, up through the South we have come, stopping at the schools for the Negroes and the Highlanders; meeting teachers and students on the campus or in the class rooms; hearing the testimony of those to whom education is opening vast worlds hitherto unknown.

We have spent happy hours at summer conferences where our young people are fitting themselves for better leadership in the home church. We have discussed problems with them and learned much from them. And we have talked with the veterans of the Cross, and have been humbled by their unquenchable spirit and gratitude for the results of our venture in ministerial relief.

Yes, it has been a wonderful experience, and one which we wish we could share with our readers. But, we remind ourselves, this experience *can* be passed on to others, via the Project Lists. Each church can visualize the vast outreach of its influence if it will only put into action a real project plan.

Many churches have already done this successfully, and we are appealing to them to let others benefit by their success. We wish to create a "Best Method Exchange Bureau," and to that end we ask those who have worked out a successful presentation of their projects to send a description of the method used to the Project Secretary of the Home Boards, Room 818, 287 Fourth Avenue, New York City, or to Miss Uline, 14 Beacon Street, Boston, Massachusetts. We will then be able to pass on to others suggestions which will in turn enable them to present to their church in vivid fashion the projects which their church is to support during the year. It may be a debate, or a "World Tour"; it may be a pageant or an impersonation. Whatever it may be, will you not pass it on for the benefit of others?

A Sidelight

TWENTY years on a home mission field in the West brings some valuable and often interesting experiences. The missionary needs a varied equipment, one item being a sense of humor when something serious happens, which is, at the same time, funny. Contact with many phases of life has given this quality to many missionary workers.

One day a pastor in a far Western state was surprised to receive a call, through a friend, from a family ten miles out in the country, to conduct a funeral service the following day for a baby which had lived only a few hours. The people were of a different faith, but the preacher went nothing doubting. After a hard trip over muddy roads he reached the home of the bereaved parents. A short service was held and as the body was being taken out for the trip to the old home cemetery fifty miles distant, the mother remarked: "I is t'ankful that you come to our house to help us. We tried all day yesterday to get our preacher to come out but we couldn't. But," she added plaintively, "dis was lots better dan not'ing."

Program for Use by Missionary Organizations In the Local Church

Theme: The Teaching Ministry of the Church

Prepared by STELLA M. JORDAN

Opening Hymn: The Church's One Foundation.

Poem to be read: The Church and Religious Education.

The church of God is a holy place,
Where men and women and children and youth
May gather to worship Almighty God
And sing praises unto his most holy name.

God's holy church accepts as its task
The sacred ordinance of the *preaching* ministry
That men and women may find God
And new meanings in life and service.

God's holy church must accept no less
The sacred task of the *teaching* ministry
That the feet of little children may be started in the pathway that leads to God;
That youth may come to interpret life
In the terms of Jesus' teachings,
And all open-minded people of all ages
May catch new glimpses of spiritual realities
And comprehend the wonderful possibilities
Of a finer Christian social order in the world.

So shall the people of every church pledge themselves
To the support of religious education,
Without which there is no hope for a church in the future,
Nor the establishment of the Kingdom of God upon the earth.

—ADA ROSE DEMOREST.

Scripture: Deut. 4: 1-10.
Mark 4: 1-20.

Sentence Prayers: For Children and Youth,
Parents,
Teachers,
The Church.

Hymn: Lord, Speak to Me That I May Speak.

Introduction to the General Theme

In reply to the question, "What is it to be a child?" Francis Thompson, the poet, once said, "It is to be something very different from the man of today. It is to have a spirit yet streaming from the waters of baptism; it is to believe in love; to believe in loveliness; to believe in belief; it is to be so little that the elves can reach to whisper in your ear; it is to turn pumpkins into coaches, and mice into horses, and nothing into everything; for each child has its own fairy godmother in its own soul; it is to live in a nutshell and count yourself king of infinite space."

Jesus said, "Of such is the Kingdom of Heaven." What is it to be a youth? Prof. Tracey defines youth as "that period of life technically known as adolescence, untechnically known as youth, colloquially known as teen age, roughly identical with the days of high school and college education."

The poet writes:

"Heaven lies about us in our infancy.
Shades of the prison house begin to close
Upon the growing boy,
But he beholds the light, and whence it flows,
He sees it in his joy:
The youth, who daily farther from the East
Must travel, still is nature's priest,
And by the vision splendid
Is on his way attended:
At length the man perceives it die away,
And fade into the light of common day."

These are they whom the church through its graded program of religious education would lead into the Christian way of life.

General Theme: The Teaching Ministry of the Church

Assign the following subjects to two members of the Woman's Association—the first to a mother who has been a real teacher of religion to her children; the second to a woman with the educational point of view. The third topic may be assigned to the pastor or Church School superintendent.

I. *The Home and Religious Education.*

Reference material:

"The Mother—Teacher of Religion."—*Betts.*

"Religious Education in the Family."—*Cope.*

"The Home and the Church School."—Pamphlet (6 cents).

International Journal of Religious Education.

II. *The Church and Religious Education.*

Reference Material:

New Program of Religious Education.—*Betts.*

International Journal of Religious Education.

"Principles and Methods in Religious Education."—Pamphlet.

"Week-Day Church School"
"Vacation Church School"
"World Service Schools"
} Free leaflets

III. *Forward Steps Our Church Should Take in Its Program of Religious Education.*

Closing Hymn: O Master, Let Me Walk With Thee.

Apply to the Congregational Education Society, 14 Beacon Street, Boston, Massachusetts, for reference material quoted.

In Memoriam

MISS Mary A. Peck entered the work of The American Missionary Association in 1907 as principal of Hillsboro Academy in North Carolina. She was of a family long identified with Oberlin College, a woman of fine poise and culture with a tender sympathy and intense human interest, all of which were consecrated to her labor of love in the Crusade of Brotherhood.

A gift of seeing the best in everything and everybody developed surprising results. Her ability to interest friends in the schools and in young people for whom she was interested brought considerable gifts of money and supplies. She continued as principal at Hillsboro until 1912, when the school was closed. The following year she taught English at Lincoln Academy, King's Mountain, North Carolina, a normal school for Negroes, where her interest and joy in service was as keen and intense as at Hillsboro. For two years, during a transition period, she continued here, her personality, fairness of judgment and sweet spirit winning the love and admiration of those with whom she came in contact.

In 1915 she was appointed principal of Saluda Seminary in the mountains of North Carolina. In spite of a difficult situation, she carried the school with success until the appointment of a man principal, who was to superintend the erection of new buildings as well as direct the school. At the close of the following year, in spite of poor health she undertook the instruction in English at Dorchester Academy, McIntosh, Georgia, and followed this with a year at Mt. Hermon Seminary, Clinton, Mississippi. Failing health made it necessary for her to retire at the close of the year, and she went to make her home with her brother in Southern California, where she died June 1. Hundreds of lives have been influenced for good by her love and devotion. It is because of the consecrated purpose and ability of such men and women that The American Missionary Association has been able to help the progress of inter-racial understanding and cooperation.

A Musical Triumph for a Tougaloo Graduate

WE print below two clippings from Chicago newspapers, which refer to the singing of Mrs. Odell Stone in a rendering of Handel's "Messiah," given recently in Chicago in the big Auditorium during the days when the African Methodist-Episcopal Church was holding its conference there. The oratorio was produced by a chorus of colored singers with colored soloists and white orchestra under the leadership of a colored conductor. Mrs. Stone, the soprano soloist, is a graduate of Tougaloo College Academy in the Class of 1917. Last autumn she sang at various missionary meetings in and near Chicago at which President William T. Holmes spoke concerning Tougaloo College; and finally captured all hearts when she appeared at Midwestern Conference of Women at the new church in Evanston.

Those who have visited Tougaloo have known how excellent and thoroughgoing is the musical training given there, and have listened to highly artistic renderings of difficult classical music by its pupils, will not be surprised to hear of Mrs. Stone's triumph. Her case, as well as that of Roland Hayes, a product of Fisk University, illustrates the fact that the highest success as a composer or interpreter of music requires something more than native taste, excellence of voice and technique; it demands that development of mind and heart which a general all-around education, such as is offered in A. M. A. schools, alone can give.

"It is indeed significant of modern democracy in art to record that the real 'chief' of the Little Symphony, George Dasch, was modestly seated at the first violin desk—and luckily, too, for the performance, since he no doubt saved the orchestra from a near disaster during Mrs. Stone's singing of the big 'Rejoice Greatly' . . . I was particularly impressed with Mrs. Odell Stone's delivery of the very difficult 'Rejoice Greatly' aria, with its perilously long coloratura phrases and its other imperative technical demands. Mrs. Stone met and conquered these difficulties with ease; the voice is lovely, too, and her success would have been a triumph had she received more trustworthy accompaniment."—HERMAN DEVRIES in *The Chicago American.*

"Of the soloists, Mrs. Odell Stone, soprano, took a high rating for an uncommonly beautiful voice and a thoroughly artistic performance."—*The Chicago Tribune.*

News in Brief

A RECENT survey of the programs of service for young people in the city of Fresno, California, revealed that the most complete rogram carried on by any religious organization as that of a Japanese Buddhist temple. It would eem that they have come to our country, studied ır methods and are now showing us how!

The July number of *The Missionary Review of ıe World* is a home mission study number, preenting important material to be used in connection ith the study of Shriver's new text- book, "What ext in Home Missions?" Among the subjects resented is "The Orientals in America," by Secreıry George W. Hinman of the American Missionry Association.

On November 11, 1927, a disastrous fire visited ıe West Medford, Massachusetts, Congregational hurch. On June 3, 1928, exercises of a very imressive nature with a sermon by Dr. Gilroy feaıred the rededication of a greatly improved strucıre. In connection with this event was the reeption to membership of the largest number ever eceived at one time into this church. Rev. Henry . Smith has been its pastor since 1913.

Readers who have good books and magazines, hich they wish to put to good use can do so by ending them to Rev. H. Roy Phillippi, Baker, Iontana, who is doing an excellent work among ıe farmers and rangers in the section of country eyond Baker. These people are snowed in during ıe winter months and practically isolated from ıe outside world. In order to be of real service ooks or magazines should reach Mr. Phillippi not ter than November 1.

The Southern Congregationalist for June has a good picture of the interior of the new Congregational Church at St. Petersburg, Florida. It is filled, during the season for visitors, with a congregation of two thousand, morning and evening, and its pastor, Rev. Kerrison Juniper, and people, in their method of work and in application of the teachings of Christ to present day life, have so interested those who make their winter home in St. Petersburg that, on a Sunday last spring, an aged man from Brooklyn, New York, interrupted the service by proposing a thank offering. As a result over six thousand dollars has been contributed to carry on the work still further. It seems evident that the South is entering a new era of religious, as well as industrial development; and every good Congregational church planted there will be no small contribution toward that end.

Miss Helen M. Brickman has been appointed Director, Religious Work for Indian Schools, under the Home Missions Council and Council of Women for Home Missions. Eight years ago, these two Councils, realizing the need and opportunity for an adequate program of religious education in the government schools for Indians, especially the large non-reservation boarding schools, started to place in them Religious Work Directors serving interdenominationally. There are at present six such directors serving eight schools. The general program includes Bible instruction, meetings of groups and classes, constructive social relationships, and student service activities with a world outreach. The American Missionary Association has cooperated in this work. Miss Brickman will work in both government and mission schools for Indians, and will be welcomed in the A. M. A. fields.

The A. M. A. Treasury

WILLIAM T. BOULT, Treasurer

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR JUNE, 1928

Income for June from Investments	$2,706.14
Previously acknowledged	45,653.89
	$48,360.03

FORM OF A BEQUEST

"I give and bequeath the sum of..... dollars to the American Missionary Association, incorporated by act of the Legislature the State of New York." This will shouldbe attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payıts during the life of the donor or other designated persons. For information write The American Missionary Association.

The Book Shelf

THE NEW REFORMATION. *By Michael Pupin. Charles Scribner's Sons. pp. 273. $2.50.*

Which is the greater wonder, the physical universe in its immensity, firmness, complexity and unfathomable splendor, or the mind of the man who, standing midway between the infinite and the infinitesimal, is able to look both ways? On the one hand, he has found out how to read the message of a star whose light has been a million years on its long journey to this planet; on the other, he can look into the structure and movements of atoms, so minute as to be farther away from his organs of vision than the stars themselves. For such a man Nature has no inviolate secrets, no insoluble problems. In response to his persistent search, his patient attention, his careful obedience to her laws, she will not only unbosom herself to him but has a way of leading him on by many a hint and clue and fruitful suggestion so that every new discovery seems but the prelude to something vaster and more amazing.

The book before us reviews the revelations of science during the past four hundred years. These, to the author's mind, have succeeded each other like so many acts of a creative drama. The volume cast in dramatic form, seven acts with prologue and epilogue, presents seven successive parts of the great composition and introduces the leading actors.

Professor Pupin is a man of letters and a poet as well as a scientist. He has, therefore, been able to tell his great story with such distinctness and charm that the reader follows him with unflagging attention. He is also a man of profound religious faith. His attitude is not merely that of one who urges that the findings of science are in harmony with revealed religion. The physical universe to him is itself a revelation of the divine majesty, his account of which readily slips into the language of psalm and epistle. It is cheering to hear from one who is recognized as among the foremost of living scientists a message which is essentially and profoundly religious. While his view of the material world is that of the man of faith, toward spiritual realities he firmly maintains the attitude of the man of science. He says, for instance, "Observation, experiment and calculation led science to the revelation of new physical realities. This method of inquiry constructed the firm foundation of these realities, a foundation laid deeply in the solid ground of human experience. In a similar way, human experience derived from contemplation and analysis of the creative power of the human soul, led human reason to the belief in God, the fountain head of all spiritual realities. The value of these realities fortifies this belief. Their values in every action of human life are felt daily even more deeply than the value of physical realities. All human experience testifies that they are not mere shadows which mislead the untrained imagination. . . .

"The highest value of spiritual realities is revealed in the longing of the human soul to rescue the life of humanity from a threatening chaos and transform it into a cosmos, a humanity of simple law and beautiful order, the nearest approach to what we Christians call the Kingdom of God."

THE NEW ENGLAND CLERGY AND THE AMERICAN REVOLUTION. *By Alice M. Baldwin. Duke University Press. pp. 222. $3.50.*

This volume presents a study of ecclesiastical thought and practice in its relation to political theory and action in the New England of Revolutionary times. Its purpose is "first to make clear the similarity, the identity of Puritan theology and fundamental political thought; second to show how the New England clergy preserved, extended and popularized the essential doctrines of political philosophy, thus making familiar to every church-going New Englander, long before 1763, not only the doctrines of natural right, the social contract and the right of resistance, but also the fundamental principle of American constitutional law: that government, like its citizens, is bound by law and when it transcends its authority it acts illegally." The study also presents in detail, "the activities of the clergy in the events of the Revolution and in establishing the institutions of the newborn states."

We are reminded that the vast majority of the New England clergy in those days, excepting in Rhode Island, were Congregationalists; that they were for the most part "learned clergy," graduates of Harvard and Yale; that they were, as a rule, settled for life in the communities they served; that being the better educated and better informed than most of their hearers, they had a correspondingly wide and controlling influence, not only as source of information in days when newspapers, books and periodicals were few, but as molders of public opinion. This influence in the affairs of state and government was enhanced by political sermons.

A vast amount of material relating to our author's subject is available both in print and manuscript as appears in the extensive bibliography which she has presented. As a result of patient and painstaking research she proves beyond all question that the controlling political ideas in the New England of those days were the fruit of the religious convictions held and taught by the clergy. That these men were immensely influential in forming the public opinion among the colonists which led to the revolt against the rule of England under George the Third; that throughout the struggle for independence and in the subsequent period when state and national constitutions were being framed they had a part of first importance—all this, which was but dimly and vaguely understood before, is now brought to light clearly stated and abundantly substantiated. Dr. Baldwin has thus made a genuine and truly important contribution to the early history of our country.

It is with peculiar pleasure that we recognize in this brilliant young historian a member of a distinguished Congregational family. Her grandfather was Rev. Josiah Lyman of Easthampton, Massachusetts; her father, Dr. Fritz W. Baldwin of East Orange, N. J.; her uncle, Dr. Albert J. Lyman of Brooklyn; and her brother, Dr. Fritz W. Baldwin, the beloved pastor of the Clinton Avenue Church in Brooklyn, who has but lately passed on.

Bible Complete, in 31 volumes $2.00. Sample 5 cents. Address (Miss) Elizabeth Merriam, Framingham, Massachusetts.

Mention The American Missionary